

Протоколы Сіонскихъ Мудрецовъ.

(по тексту С. А. Налуса)

ВСЕМИРНЫЙ
ГАЙНЫЙ ЗАГОВОРЪ.

БЕРЛИНЬ

1922.

Below is an English translation of the Russian text of the introductory content of the 1922 printed edition of *THE PROTOCOLS OF THE LEARNED ELDERS OF ZION: The Worldwide Secret Conspiracy* (Протоколы Сионских Мудрецов: Всемирный тайный заговор). After the introductory content in this edition of the book is the Russian text of the Protocols of the Learned Elders of Zion. In this particular document, I do not have my translation of the Protocols of that 1922 edition because I have not yet finished translating the Protocols, but I will in the near future. I have provided in this document my translation of all the introductory content of the 1922 edition. But in the meantime, I have provided two English translations of the Protocols side-by-side, that is, the translation by Victor Marsden (1934), and the other from Natalie De Bogory (1920).

As for the quality of each English translation of the Protocols, I consider both to be excellent translations. Natalie De Bogory's translation is a literal translation of the Russian text, while Victor Marden's translation is more of a paraphrase and a dynamic equivalence (sense for sense) work. Victor Marsden's translation is very accurate, and with his scholarly knowledge of both the Russian and English language, he was able to produce a freer translation as compared to De Bogory's more literal translation, while not compromising the accuracy. I consider both translations of equal value.

As for the introductory content, it is a large section of contributions from A. Rogovich, Fedor Vinberg, and Leslie Fry.

John Litteral

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Book Information

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The Protocols of the Learned Elders of Zion

(based on the text by S. A. Nilus)

**THE WORLDWIDE
SECRET CONSPIRACY**

BERLIN

1922

PREFACE

"Fear them not therefore: for there is nothing hidden that shall not be revealed, and nothing secret that shall not be known."

Matt. 10:26

This publication reproduces the text of the famous "Protocols of the Elders of Zion" as they were first published in Russia by Sergei Alexandrovich Nilus.

Before we proceed to a brief analysis of their contents and an assessment of the political significance of these "Protocols," we deem it necessary to focus the reader's special attention on the time of their publication, since this is of paramount importance for a clear understanding of their power and for explaining the extraordinary outrage and uproar which their appearance in the foreign press caused and still causes among Jewry.

If these Protocols were first announced only now, after the World War and after the Russian Revolution of 1917, then the simplest method of refuting and devaluing them on the part of Jewry would be the assertion that this is nothing more than a later, more or less skillful counterfeit by unscrupulous persons trying to blame the horrors experienced by humanity, and especially by the Russian people, on the innocent, persecuted Jewish tribe.

The old techniques would be repeated, aimed at calming the anxious attention of public thought and convincing lazy and gullible Christians and intellectuals that this is nothing more than a malicious generalization of individual facts; they would say that the atrocities and revolutionary upheavals attributed by the evil "anti-Semites" to the organized, systematic activities of the secret Jewish world conspiracy are nothing more than a natural development of people's life on the path of civilization, progress and economic struggle.

Even if it is now obvious to everyone that in Russia, which is plagued and suppressed by Bolshevism, Jews represent more than 75% of the present-day Russian Communist government, even if it is known to everyone that in Hungary and Bavaria, where the Communists briefly seized power after the

revolution of 1918, it is also known that in Hungary and Bavaria, where, after the 1918 revolution, power was briefly seized by the Communists, the Jews were also in control, and that in Germany, Italy, and partly in England, the leaders of foreign policy are also Jews, and even unbaptized, and yet all of this, counting on easy belief and mental sluggishness, can be explained by a mere coincidence in the correlation of political forces and influences: Any indication that this is not a mere coincidence, but the achievement of a centuries-long, secret, underground (work) can easily be dismissed as literary fakery or fantastic, malicious fictions.

But if, on the one hand, the Protocols give with exhaustive completeness the Jewish program of the world social and political coup worked out in detail and if, along with this, it is established that these Protocols were first published in the press fifteen years before the partial, but, however, very large completion of this coup - the World War and the second Russian revolution of 1917-, then already one such striking confirmation of predictions by their succeeding fulfillment cannot but receive in the eyes of many thinking and unprejudiced people the significance of a credible and vivid disclosure.

At the same time, it is clear that such an unexpected revelation, not based on rumors or speculation, but cleverly snatched in the original, from the depths of the conspirators' secret councils, must have been perceived by them as a turn of events extremely dangerous for them: The edge of the veil was lifted before the eyes of mankind over the conspiracy, which was so deeply and broadly conceived and so planned and simply executed.

In the midst of the silence and stillness created by misunderstanding and bribery surrounding the destructive work of Jewry, a voice has suddenly been heard which, in its own words and by the testimony of the Jewish leaders themselves, warns the nations and their governments of the impending world danger. Hence it is quite understandable why the appearance of the Protocols in print caused, and continues to cause, vigorous attacks of slander and hatred on the part of Jewry.

In the vast and nowadays growing anti-Semitic literature in France, Germany, and even in England and America, the hard work of researchers has gradually accumulated many facts and materials to clarify the growing, comprehensive Jewish domination; much has been said and still is said about the racial

cohesion of the Jews, about their religious elitism, and they provide convincing numerical calculations of their financial power through banks and stock exchanges and through the world's press, confirm with numerous historical references the inherent ability of Jews to penetrate into the highest spheres of governmental power and directly or indirectly influence the course of events, and yet, all this historical and highly colorful material was not reduced to a unity and did not provide a clear insight into the fate of the world; in the end, however, they stopped only at assumptions: as if by probing and only guessing, they came to the conclusion that such a successive and powerful onslaught could not occur by chance, but pointed to the probable existence of a strong, secret organization.

It would be like the police and investigative authorities searching for a gang of counterfeit moneychangers: there are suspicious persons, large issues of counterfeit banknotes appear in circulation before everyone's eyes, but they fail to catch the culprits. Suddenly, they manage to penetrate the underground, where they find the work in full swing and where they find printing presses and bundles of freshly printed counterfeit notes: the thief has been caught red-handed.

This particular significance among all anti-Semitic literature of the last twenty years undoubtedly belongs to the "Protocols of the Learned Elders of Zion," first published in Russia by S. A. Nilus, we consider it necessary to draw the reader's attention to this fact first of all.

Successive editions of the "Protocols" in Russia and abroad.

S. A. Nilus published three editions of the "Protocols": the first in 1905 under the title "The Great in the Small and the Coming Antichrist is Near", the second revised edition in 1911 under the title "There is a Door Close" and a third edition, completed in the printing house of the Holy Trinity Sergius Monastery in early 1917, just before the outbreak of the revolution.

The goal that the publisher had in mind with the first edition of 1905 - to warn the government of the impending danger and to open the eyes of the general

public to the true causes of the growing revolutionary movement in Russia - was not achieved with the first edition. Under the influence of the growing revolutionary terror, confusion began to be felt in the midst of the government and it was considered irrational and dangerous to "annoy the Jews." Nilus himself reported that when he managed to bring his book, still in manuscript, to the attention of the Moscow Governor-General, Grand Duke Sergius Alexandrovich, the Grand Duke ordered two words to be conveyed to him in response: «уже поздно» ("it's too late.") Shortly thereafter, namely on February 4, 1905, the Grand Duke, on his way to the Nikolsky Gate in the Kremlin, was killed by a bomb thrown into his carriage.

The book was not a literary success among the reading public for two reasons: first, because in the press of that time it was considered narrow-minded and prohibited to touch on the Jewish question in any form, much less to make denunciations, and second, partly because of the somewhat peculiar publicity in which S. A. Nilus published his work. Being a man of deep religious mysticism, he delved into the study of the end of the world (eschatological research), Nilus, comparing the content of the Protocols with the instructions of the Holy Scriptures and the patristic predictions of the end times, came to the conclusion that the appearance of the Antichrist was inevitable in the near future (in the 1920s) and that the end of the world was imminent, to come after the short-lived kingdom of Antichrist (three and a half years). This alone was enough to give this book the stamp of disdain as some idle, fantastic fiction. Not long before that, the famous philosopher Vladimir Sergeyevich Solovyov had not escaped the same fate, when he touched upon the same issues in his "Three Discourses".

For somewhat different reasons, Nilus's book did not receive attention in those spheres from which, it would seem, it should have first of all met with something other than scornful silence, namely, from the representatives of our national theological thought.

Having settled on a purely literal understanding of the words of the Apostle Paul about the "great advantage" given to the Jews in the fact that "*they have been entrusted with the word of God*" (Epistle to the Rom. 3:2) and without delving into where the word of God ends and where the Talmud begins, which, of course, has nothing in common with the word of God, our highest theological school until recently remained surprisingly indifferent and

ignorant on the issues of the Jewish-Masonic movement. Meanwhile, it was precisely these questions, which had as much ecclesiastical as political significance, that seemed to require careful study by theological science. And here is some no-name, a “layman” who does not have a theological academic degree, who undertakes to talk about the prophecies of Daniel and the Revelation of John the Theologian, while touching on the inviolable area of the beliefs of the “chosen people!” Without considering it possible to enter here into a close study of this question, which, of course, requires great caution in view of the importance of the question of the correlation between the Old and New Testaments, which it touches upon, I wished only to emphasize in passing one of the circumstances that prevented Nilus's book from receiving the wide recognition it undoubtedly deserved. In this respect, the now deceased Archbishop Nikon of Vologda stood out among the Russian Orthodox hierarchs of his time, who, not being a clear scholar himself, but having worked hard in the study and preaching of the word of God, highly valued Nilus' works and contributed to their printing at St. Sergius' Monastery.

The events that took place in Russia in 1905 gradually widened the circle of readers and gave Nilus's name the some notoriety.

But the extent to which this name was already known to the enemies, that is, the Jews. The fate of the last edition, which went out of print at the beginning of 1917, shows how dangerous this book was to them: before it could go on sale, the entire main warehouse of the edition at the Sergius Monastery printing house and all partial warehouses in the capital's bookstores were confiscated and destroyed by Kerensky's order. Individual surviving copies were sold secretly, with great caution, as book rarities at an extremely high price at that time, up to 600 rubles.

It seemed that the book, dangerous for the “chosen people,” was finally destroyed, using the usual Jewish method in such cases. But the truth cannot be hidden, and now the name of Nilus and his work have gained worldwide fame. Some of the copies that accidentally survived made their way abroad and in 1920 and 1921 appeared in translations into German, French, English, Finnish, and Czech. These foreign publications attracted close attention and, in view of the extent of Russia's striking collapse before everyone's eyes, gained special persuasive power for a wide range of readers.

Fierce harassment arose on the part of the Jews, who tried to prove the forgery of the "Protocols". But now both the origin of the Protocols and the method of their discovery are fully established.

The origin of the Protocols is closely connected with the so-called Zionist movement, which in the 1890s was founded and led by Dr. Theodor Herzl, who published a book in 1896 entitled "The Jewish State".

With the task of solving the Jewish question in mind, Herzl advocated the idea of acquiring territory in Palestine, or in extreme cases in Argentina, for the establishment of an independent Zionist state, where Jews from all countries hostile to the idea of assimilation with other nationalities could settle. Herzl was tirelessly active in his efforts to secure such permission, petitioning the Turkish Sultan and the German Emperor Wilhelm II during the latter's visit to Palestine. Herzl, while a staunch supporter of Jewish national independence in the sense of preserving racial and religious segregation, was nevertheless a representative of a moderate party that allowed for the possibility of a peaceful resolution of the issue through legal means.

But this trend met the most decisive resistance from the extreme party, led by the Russian Jew from Odessa, Asher Ginzberg, who acted as an passionate opponent of Herzl: he saw the only and necessary solution to the Jewish question in the preparation by Jewry of a world revolutionary coup in all countries of Jewish dispersion and first of all in Russia, the Autocratic, Tsarist system of which was undoubtedly the main obstacle to the implementation of Jewish worldwide dominion. The struggle between these two movements took place at the Zionist congress convened in Basel in 1897; the party of Asher Ginzberg prevailed at this congress, for which Ginzberg drew up a program, parts of which constitute the content of the "Protocols of the Learned Elders of Zion".

The Russian government, having a clear idea that Zionism, acting as an open national movement, was in fact only a cover for the discussion and development of a revolutionary conspiracy, it had set up an experienced agent to monitor the proceedings of the Basel Congress and, by means of bribery, this agent succeeded in inducing one of the prominent participants in the Congress to allow copies to be made of the minutes of the Congress. When this person was entrusted with the task of delivering the congress materials

from Basel to Frankfurt; on his way to the Jewish-Masonic lodge "at the dawn," he spent the night in a small town where an agent of the Russian government was waiting for him with several scribes who made copies of the documents during the night. The haste of such a night's work could naturally have affected some of the incompleteness of the reports described, which were written in French. It is also highly probable that the person who sold the secret of his fellow travelers, who, according to the system of all "Azefs", always played on two fronts, could have concealed an important part of the congress's work: in the text of the Protocols we see no direct resolutions on the nearest, practically planned actions; but nevertheless, in their totality, the copies provided a very complete program of revolutionary goals and revolutionary tactics, stained by a purely Talmudic hatred of Christian doctrine and Christian worldview.

One of the copies, through the mediation of Alexei Nikolaevich Sukhotin, now deceased, the former Orlovsk District Head of the Nobility, was obtained by S. A. Nilus, who in December 1901 translated this document from French into Russian and was later the first to publish it in print.

Jewish Program In Its Implementation.

One of the few major English newspapers that remained faithful to the Christian national banner, the "Morning Post", published a study on "the causes of world unrest" and analyzing the "Protocols of Zion", concludes its article in the October 27, 1921 issue with the following words: "In any case, one thing is certain that the Protocols can serve as a good practical guide, setting out the ways in which great Empires have been destroyed and can continue to be destroyed."

Let those who, despite the horrifying reality of our days, continue to lazily dismiss the correct understanding of what is happening and those who have not had the opportunity to study this subject in depth speak for themselves, the statements we have extracted from the "Protocols of the Learned Elders of Zion", printed below in their entirety, in comparison with what has been happening in the world over the last twenty years and continues to develop before our eyes, speak for themselves.

The plans outlined in 1897.

The invincibility of Masonic Jewish power.

(Protocol No. 1:15)

Our power, with the modern disarray of all powers, will be more unstoppable than any other, because it will be invisible until it becomes so strong that no cunning can undermine it.

The Central Office of the Sages.

(Protocol No. 15)

We will centralize all these lodges under one management, known to us alone and unknown to all others, which consists of our wise men.... These lodges will be composed of all strata of society. The most secret political schemes will be known to us and will come under our guidance on the very day of their emergence.

Ways to seize power by Freemasonry.

The Jesuits alone could have equaled us in this, but we were able to discredit them in the eyes of the senseless crowd as a manifest organization, while we ourselves, with our secret organization, remained in the shadows.

Economic warfare is the basis of Jewish domination.

(Protocol No. 2)

It is necessary for us that wars, if possible, do not produce territorial benefits. This puts the war on an economic basis, in which the nations will see the power of our domination in our assistance, and this state of affairs will put both sides at the disposal of our international agents, etc.

Show administration and “secret advisers”.

(Protocol No. 2)

The administrators we choose from the public, depending on their slave abilities, will not be persons prepared for management and therefore they will easily become pawns in our game, etc.

Adaptability to politics.

(Protocol No. 2)

We need to take into account modern thoughts, characters, and tendencies of peoples in order not to make mistakes in politics and in the management of administrative affairs. The triumph of our system, parts of the mechanism of which can be arranged differently, depending on the temperament of the peoples we meet along the way, cannot be successful if its practical application is not based on the results of the past in connection with the present.

Parliamentary speeches, pamphlets.

(Protocol No. 3)

Inexhaustible talkers have turned parliaments and administrative assemblies into oratorical contests. Brave journalists, unceremonious pamphleteers attack administrative personnel on a daily basis, abuses of power finally prepare all institutions for their downfall and everything will fly upside down under the blows of the maddened crowd.

Degeneration of the goyim.

(Protocol No. 3)

Our power lies in the chronic undernourishment and weakness of the worker, because by all this he is entrenched in our will, and in his own power he will find neither strength nor energy to oppose it.

Hunger and the law of capital.

(Protocol No. 3)

Hunger creates the right of capital over the worker more accurately than the royal power gave this right to the aristocracy.

Through need and the envious hatred that comes from it, we move in crowds and with their hands we erase those who interfere with us on our path.

Freedom and Faith.

(Protocol No. 4)

We must undermine the faith, tear the principle of Godhead and spirit out of the minds of the goyim, and replace everything with arithmetical calculations and material needs.

The religion of the future.

(Protocol No. 14)

When we reign, we will not want any other religion than our religion about one God, to whom our destiny is bound by our election and by whom our destiny is united with the destiny of the world. Therefore, we must destroy all beliefs. If modern atheists are born from this, then, as a transitional stage, this will not impair our views, but will serve as an example for those generations who will listen to our readings about the religion of Moses, which led to the conquest of all nations by its steadfastness and well-considered system. In this we will emphasize its mystical truth, in which, we say, all its mystical power is based.

Who should be entrusted with positions of responsibility in the government.

(Protocol No. 8)

For the time when it will still be dangerous to entrust responsible positions in the states to our Jewish brothers, we will entrust them to persons whose past and character are such that there is a gulf between them and the people, to such

people who, in case of disobedience to our orders, can expect either trial or exile.

The moment of the proclamation of the "universal king".

(Protocol No. 10)

The moment of the calling of our autocrat will come when the peoples, exhausted by the turmoil and failure of their rulers, cry out: remove them and give us one universal king who would unite us and destroy the causes of strife, borders, nationalities, religions, state calculations, who would give us the peace and tranquility that we cannot find with our rulers and representatives.

King of the Jews, or Patriarch Pope.

(Protocol No. 15)

The King of the Jews will be the true pope of the universe, the patriarch of the international church.

The mysticism of power.

(Protocol No. 15)

Insisting on the necessity of merciless measures proving the power of government, the author of the Protocols emphasizes the idea that it is necessary for power to be surrounded by a halo of mystical inviolability, as it were, by God's choice: "This is what the Russian autocracy was until the last time - our only serious enemy in the world, except for the papacy."

Papal Court.

When the time comes to finally destroy the papal court, the finger of an invisible hand will point the peoples in the direction of that court. When the people rush there, we will act as if we were their defenders, so that they will not be subjected to heavy bloodshed. By this sabotage we will get into its

depths and will not come out until we have undermined all the power of this place.

American, Chinese and Japanese guns are employees of the Masonic government.

(Protocol No. 7)

In a word, to summarize our system of curbing goyim governments in Europe, we will show one of them our strength through assassinations, that is, terror, and to all of them, if they rebel against us, we will respond with American, Japanese and Chinese guns.

Validity.

The existence of "invisible power" becomes more and more obvious in the course of events, it had long ago penetrated into the consciousness of state people and indications of it break through from time to time in the boastful and arrogant confessions of the Jews themselves in moments of success and power.

Disraeli - Lord Beaconsfield wrote back in 1846 in his novel Coningsby, "the world is not ruled by those individuals, as people think who were not behind the scenes."

Bismarck was aware of the presence of some "invisible forces", but could not figure them out and called them "undefinable".

The same Bismarck is credited with a joke: "I am sold to Satan (Rothschild), but he is a German (from Frankfurt)."

"All this was known to me already eleven years ago, but how did it happen that I did not want to believe it?" - the words of King Louis XVI when he was arrested in Varennes on June 22, 1791.

The words of Walter Rathenau, quoted in the newspaper Plain English on June 11, 1921: Only 300 people, all knowing each other, govern Europe. They elect successors from among themselves. These Jews have the power to break any

system, wherever and whichever they recognize as "not intelligent". Christianity, according to their madness, must soon perish.

Even such a diplomat as our former Minister of Foreign Affairs G. Sazonov repeatedly said that many events "take the best diplomats by surprise" (to which he probably mistakenly included himself).

It is enough to recall the famous slogan of "no takeover and no contribution", proclaimed immediately after the revolution of 1917, even before the Bolsheviks had taken over, and which they later based on the Brest-Litovsk peace treaty.

The whole practice of revolutionary administration in Russia was reduced to this: from the very first steps after the revolution of 1917, by orders of the Provisional Government, the entire administrative and judicial system in the whole country was immediately broken down; convicts released from prison, uneducated people, but mainly Jews, seized power. Under the Bolsheviks the same system reached its full bloom. At present (Vieille France November 3, 1921), 95% of the Russian government is made up of Jews; there are 447 Jewish chief commissars and only 30 Russian ones.

It is interesting, in view of these statements, to compare them with the above-mentioned data on the governmental order in Germany after the revolution of 1918: the administrative and judicial structure in the cities and provinces remained unchanged, but the participation of Jews in the composition of government officials increased to 85%. Of the 25 members of the German delegation to the Genoa Conference, 23 out of 25 were Jews.

Here is the whole history of our State Dumas of all four assemblies and of the special councils formed on military, food, transportation and fuel matters in 1915; the exact fulfillment of this precept was given by the vicious harassment directed against the authorities and against the Royal Family, which reached full fury in the State Duma at the end of 1916.

Literally, what has been done in Russia since the February days of 1917 and what, in its further development, after the Pugachevism spillover throughout agricultural Russia, has led to the present situation of poverty, disenfranchisement, helplessness, weakness of the working class and the majority of the peasantry in the starving provinces.

The exact fulfillment of these openly stated Jewish tasks is the open persecution of the Orthodox Church, which began from the first days of the five-pointed star over Russia.

From the very beginning of the triumphant establishment of the government of Lenin, Bronstein-Trotsky and all his tribesmen in the ancient, Holy Moscow Kremlin, this persecution has consistently and relentlessly pressed on, like a screw, tighter and tighter: The closing of the Moscow Kremlin to the public, the closing of all house churches and many monasteries, the prohibition of church processions, the desecration of St. Peter's relics venerated in the Holy Virgin Mary, and the destruction of the Holy Trinity. The banning of church processions, the desecration of relics honored by the believing people, the prohibition of the teaching of the law of God in schools, the seizure of church property, and the brutal, hateful treatment of the representatives of the Orthodox clergy, many of whom sealed their confession of faith with martyrdom. Until the beginning of 1922, 28 Orthodox bishops and several thousand priests, clerics and monastics were brutally murdered and executed.

In 1922 the persecution intensified and took new forms. Under the pretext of finding funds, as if to help the starving population, a decree was issued to take away from all churches and monasteries all precious jewelry and valuables.

According to information published in Soviet publications, by May 15, 1922, the financial departments of 48 provinces received the following valuables seized from churches: 700 poods¹ of gold, 17,961 poods of silver, and 33,796 pieces of diamonds, pearls 3 poods 15 pounds, 80,000 pieces of precious stones, items with diamonds, pearls and other stones 28 poods.

To complete these outrages, in June of 1922 the remains of St. Alexander Nevsky, resting in the Alexander Nevsky Monastery in Petrograd, were uncovered and the royal graves in the Imperial Vault of the Peter and Paul Cathedral were opened and robbed.

But without stopping at the described manifestations of external oppression and robbery of the Orthodox Church, the persecution that has been imposed threatens even more formidable attempts against its Holy beginning and internal unity: The Patriarch of Moscow has been removed from power and imprisoned in a monastery, and the Church has been left to the arbitrariness of

a bunch of rebellious clergy, who, to please the Jewish government, are preparing to bring a final schism into the internal Church life.

If it succeeds, on this point of its 1897 program, the "Invisible Government" can celebrate a complete satanic victory in the near future.

It is interesting to note a small detail: in the very first days after the October Bolshevik revolution, many, including the writer of these lines, saw an unmarked car racing through the streets of Moscow, in which sat a red effigy of Satan. Cute Jewish joke!

In this field great successes have been achieved: in Russia the highest government is all Jewish under false Russian names; at the lower levels of power they act under their own surnames.

In France, England, Italy and Germany there are still national representatives at the head of the government, but large, powerful ministerial posts are already occupied by natural unbaptized Jews.

Lloyd George, though a natural Englishman, adapts his country's policy to the demands of "international" (i.e. Jewish) bankers, and here is a list of the thirteen Jewish dictators of England surrounding him, from among the 300 members of the "invisible Government":

- 1 Rufus Isaacs- Lord Reading, Viceroy of India;
- 2 Samuel I, Montague, former Minister for India;
- 3 Samuel II, Herbert's, "King" of the Holy Land;
- 4 Samuel III - Lord Swaythling;
- 5 Samuel IV Marcus- Lord Bairstead;
- 6 Samuel V-Stewart;
- 7 Stearne I-Lord Northcliffe, master of Thames and a hundred other publications;
- 8 Stearne II - Lord Rothsermire;
- 9 Stearn III Sasil Hams-Worts, Assistant Secretary of State for Foreign Affairs;
- 10 Alfred Mond - Minister of Health;

11 Améry - a fellow minister.

12 Levi Leveson-Lord Burnham, host of the Daily Telegraph;

13 Philip Sassoon - Rothschild, "secretary" of Lloyd George, future prime minister, may be the president of the "English United States" (including America), may be the "Emperor of the World" - Philip Rothschild VI.

The first half is fulfilled: from the time of this statement, expressed at the Basel Zionist Congress in 1897, it took twenty years to crush the Russian Autocratic Tsarist power, in 1917, to the death of Russia and to the grief of all Christian humanity.

"For the mystery of iniquity is already at work, but it will not be fulfilled until the one who is now holding it back is taken from the midst" Second Epistle of the Apostle Paul to the Thessalonians, chap. 2:7.

Not long ago this danger was recognized in Rome: the famous Encyclical of the wise Pope Leo XIII - "Lam prodeunt vexilla regis inferni" (the banners of the king of the underworld are already openly unfurled), directed against Freemasonry, which was so powerful in Italy.

Since the time recognized by the Genoa Conference, the Papacy has gone along with satanic power. Therefore, the time for the fulfillment of the second half may not be far off.

Who this "one of the European governments" is, to whom the invisible Government threatened to show its power by terror, is not to be asked nowadays: it is obvious to everyone that it is Russia.

But the "coming" day may be no less threatening than "yesterday's".

In his "Three Conversations", Vladimir Solovyov, with a stroke of prophetic foresight, painted a grim picture of the Chinese invasion threatening the Christian world.

A man of a completely different culture and worldview, the German Emperor Wilhelm II, had the same foresight: his painting depicting the "yellow peril" in the image of a dragon advancing on Europe.

Japanese guns were already blazing: the Russian-Japanese War, preparing the first Russian Revolution of 1905.

American, too: America's decisive performance at the end of the World War; Chinese mercenary troops guard Lenin's and Trotsky's rule in Russia, put in place by the "Invisible Government".

The intensified propaganda of Bolshevism, developed by the Soviet government, has the goal, in case it fails to ignite a revolution in Europe, to throw Asia, with its Semitic leaders and Chinese executioners, into the Christian world.

"War between the United States and Japan is inevitable before 1924" - words of Trotsky, the Jewish dictator of Russia, who receives direct instructions from the "Invisible Government" (Plain English, June 11, 1921).

"Before five years there will be a war without a declaration of war. It will begin with a surprise air attack," confessed (1921) General Branker, former chief of the air force in England.

As for the timing, one must think that Trotsky is better informed.

1 A "POOD" is a Russian unit of weight equal to about 36.11 pounds (16.38 kilograms).

Conclusion.

"He who has ears to hear, let him hear!"

We leave it to the reader to continue the comparisons we have outlined for the entire content of "The Protocols of the Learned Elders of Zion," believing that the reality we have experienced opens up a wide field for this purpose. And we think that with irrefutable clarity the conclusion is self-evident that everything that has befallen mankind, and especially Russia, in the last 20 years, and that the events that are coming up are preparing us for tomorrow, cannot be explained by a random combination of spontaneous circumstances, but undeniably confirms the existence and planned activity of a secret organization, pursuing the goals of world domination and inspired by hatred for Christendom and the entire baptized world. And now this organization has been discovered and named.

If the question was posed now, which in the 1860s was answered in satirical form by the poet N. A. Nekrasov - "who lives cheerfully, freely in Russia?" - then perhaps even this false chanter of "people's sorrow" would have the honesty and courage to answer: "only the Jew!".

But the Jews, like all passionate gamblers, have one flaw: they bury themselves. This seems to be repeating itself in Russia.

In the midst of that truly "feast during the plague" which they had arranged for themselves there, in the midst of reveling in their dazzling successes, the Jews begin to realize that they have gone too far, and the fear of what is to come overshadows the triumph of the present. The following lines, which are not taken from the realm of imagination, give an unusually concise and vivid sketch of the present-day Jewish rule in Russia and of the future that lies ahead.

"When the Russian Revolution broke out, and one might say almost under the cover of the Allies, in its first manifestation it seemed to be seized by a fiery patriotism; but it flashed like a flash of straw. Just when this revolution, in its youthful enthusiasm, seemed to have achieved the results which were expected of it, it was overtaken by the red deception of the Bolsheviks, who had gained a foothold under the protection of Germany and with the treacherous weakness of the pathetic babbler Kerensky. Behind Russia, supposedly renewed under the leadership of the Lvovs, the Guchkovs, the

Milyukovs, the Maklakovs and the Alexeyevs.... a new, this time undoubtedly new, monstrous, vague Russia appeared, whose leaders gathered around the red emperor Lenin and whose names were Trotsky, Zinoviev, Kamenev, Radek, Litvinov and other false tyrants.

If it is undoubtedly erroneous to assert that all Bolsheviks are Jews and that all Jews are Bolsheviks, it is no less undeniable that the highest Bolshevik government and all people's commissioners of all degrees are filled with Jews in the majority, and in the majority no less than 75%.

Therefore, many Russian patriots, even those of a leading direction, are absolutely right in asserting that Russia is perishing under the yoke of Jewish rule and Jewish terror.

In place of the national army, which collapsed under the influence of clever German-Bolshevik propaganda, there have appeared some clusters of unbridled soldiers, forcibly recruited from the intimidated population, but tightly clenched by a force of hired Chinese, Latvians, and "Apaches," whom Russians call "hooligans". Such an armed force is the armor of the unclean power that suppresses modern Russia.

When in the future, perhaps not so distant, the bloody terror collapses amidst the smoking ruins it has accumulated, then what they dread will happen, but which, nevertheless, is confirmed by Russian anti-Bolshevik Jews - then, after a certain, perhaps intermediate, calm, a wave of anti-Semitism will sweep across Russia such as has never been seen before. According to the inherently cruel law of vengeance, the masses of the Jewish population will pay bitterly for the Jewish "intellectuals," for the people's commissioners, for the Soviet proclaimers and Soviet thieves, who, trampling in mud and blood, oppressed the population of Holy Russia, which is mostly rural and has long been penetrated by hostile feelings toward Jewry.

The irritation against Jewry, which is brewing in the depths of contemporary Russia and which will burst forth violently in the Russia of the future, seems so inevitable to Jews, who are perfectly aware of everything that is going on in all corners of the world, that they often, sometimes even unconsciously, exert efforts to strengthen the present-day Jewish-Bolshevik rule, claiming that it will take a softer form and seeing in this the only possibility of preventing the reverse blow with its inevitable massacres and exterminations.

Thus, all over the world one meets Jews who openly proclaim their hatred of Bolshevism and at the same time, behind the scenes, try to support and defend it in every possible way, hoping in this way to postpone the fatal retribution and deluding themselves with hope, their racial and national instinct for self-preservation and their sense of religious unity, that by this means they will be able to prevent the cruel and bloody massacres that are coming upon the unfortunate Israelis who inhabit the large Jewish centers of Eastern Europe.

The gloomy fate of the Russian Empire instilled terror into human souls and agitated the whole world. Bolshevik ideology, by its nature and by the will of its creators, is above all internalized: to achieve victory it is not enough for it to enslave Russia, it must also bring disorder and enslavement to the rest of the world. For this purpose, the Russian state treasury, which has fallen into the hands of the Moscow tyrants, and its entire gold reserve, increased by the spoils of countless robberies, have been turned to the development of the strongest foreign propaganda, and these funds are lavishly spent in all countries by skillful agents.

If the Moscow General Staff of Bolshevism is three-quarters Jewish, its agents abroad, with a few exceptions, are all Jews: they are either Russian Jews who were once exiled, or who were born in the fringes of the former Line of Settlement in Eastern Europe and then voluntarily expelled and settled and received the right of citizenship in the West. There is no need to confirm the well-known phenomenon that such good proclaimers are able to gather numerous followers among "all languages". The unquestionable Jewish origin of Bolshevism and the overwhelming Jewish influence in the leadership of this movement, both in Russia and abroad, all this in all countries that oppose Bolshevism with greater or lesser success, inevitably and universally, as a backlash, causes the revival and intensification of anti-Semitism. Without further extensive evidence, it is undeniable that Bolshevism is currently the main cause of the globally expanding anti-Semitic movement.

I repeat once again that I am not judging anyone or interpreting anything: I am only establishing what undoubtedly exists.

Are these the words of the unfortunate "suicide bomber" Nefedov from the novel "Victims of the Evening" by I. A. Rodionov or the writings of some embittered Russian Black Hundred?

No, these are the authentic words of a man who is a stranger to Russia, who has not personally suffered anything from the Bolsheviks, a modern, "liberal" French writer, Georges Bateau. These are three pages translated from his book "The Jewish Question"¹⁾.

Attention is alerted and people are looking for a way out.

At the end of his work, the French researcher mentioned above, turning to ways of solving the Jewish question, stops at the possibility of Jews joining the rest of humanity or separating them into an independent territorial state (Zionism). But realizing the impossibility of the former and the insufficiency of the latter, he leaves his hands in bewilderment and the question remains a question.

Among modern German theologians, the question is posed radically: There is a movement that demands a revision of all theological science on the grounds of not recognizing the Old Testament as divinely revealed teaching and insists on the need to transform the entire system of Christian worship and the teaching of the Law of God solely on the basis of the New Testament, in order to eliminate all Jewish influences in the church and in the school²⁾. Such a direction, which is extreme even from the point of view of most representatives of Protestant theological thought, is, of course, unacceptable to us Orthodox, and we only point out its existence as a sign of the times.

The extremely thoroughly elaborated 4th edition of the German translation of the "Protocols of the Learned Elders of Zion"³⁾ contains in its preface a draft law according to which Jews should be recognized as foreigners who do not enjoy the full rights belonging to citizens of a given country and should be subject to a number of restrictive legal provisions.

These scattered attempts to approach the solution of the thousand-year-old Jewish question from different sides are only hinted at as signs of the future.

One thing is certain, however, that "The Protocols of the Zion Elders" should be a desktop book for every statesman who wants to serve his state and his people, not in words only, but in deeds.

A. Rogovich.

1 «Le probleme Juif». Georges Batault. Paris, Librairie Pion. p. p. 19-22.

2 „Der Deutsche Heiland" von Friedrich Andersen, Hauptpastor in Flensburg. Deutscher Volksverlag Miinchen, 1921.

3 „Die Geheimnisse der Weisen von Zion" Herausgegeben von Gottfried zur Beck. 4. Auflage. Verlag „Auf Vorposten" in Charlottenburg, 1920.

The Authenticity of the Protocols of Zion.

(Translated from the French).

Foreword by the translator.

Ever since Nilus' book on the "Protocols of Zion" was reprinted by the "Ray of Light" a year and a half ago, both the Jews and the "Judaizers" still cannot rest, foaming at the mouth to prove the falsity of the document, which was murderous to the "chosen tribe". In the columns of the Jewish press, all the specific techniques of the Jewish struggle against the truth were applied and used to prove, that the Protocols were fabricated by Russian officers, for the purpose of provoking. The agitated Jews did not stop at giving the officers some superhuman, super-normal ability to foresee and predict events that took place many years after the appearance of the first issue of Nilus's book. As is customary among Jews, the honest, bright, impeccable name of Sergei Alexandrovich Nilus was subjected to slander, ridicule, and defamation. The Jews did not put forward anyone to defend themselves in order to save themselves from the evidence brought against them by the terrible book!

A certain Frenchman named Du-Chaila, who by his own admission did not speak Russian at the beginning of the 1890s, but called himself a Don Cossack. Princess Radziwill, a declassified lady, an all-world adventuress, soared out of the old, already forgotten, high-society scandalous chronicle. A "famous Russian scientist", Baron Korf, who was unknown to anyone, started talking in America....

The Jews were not so lucky: the defenders were unsuccessful, and even the Jewish Tribune, which has been specially engaged in this task and is fiercely defending itself against the crushing blows dealt to Jew lies and Jew insinuations by the French anti-Semitic journal "La Vieille France," is still unable to refute the authenticity of the "Protocols" with exhaustive conviction. "The Jewish Tribune bravely dares to argue with many of the thoughts expressed by "Old France"; it dares to refute many of the articles published in

this magazine. But she does not dare to argue about one article, a document: this article, she prefers to keep silent....

And with this article, in Russian translation, I consider it my duty to familiarize my readers.

F. Vinberg¹

¹ Fyodor Viktorovich Vinberg (Russian: Фёдор Викторович Винберг; (27 June 1868 – 14 February 1927) was a Russian military officer, publisher and journalist. He made a dangerous journey to Kiev to fight with the White Army, where he was arrested and rescued by German forces and accompanied them in retreat to Germany. In 1919 he was in Berlin, where he published newspapers/magazines *Prizyv* ("The Call") and *Luch Sveta* ("A Ray of Light"). Vinberg personally introduced the Protocols of the Elders of Zion from Russia to Germany, and via his magazines, republished and promoted the Protocols while advocating the destruction of the world's Jewry.

"The Old France.

Nº. 218.

March 31 - April 6, 1921.

From the Editorial Board.

As we promised in the last issue of our publication, today we publish a new and probably final version of the origin of the "Protocols", delivered to us by an American expert on the subject.

The Jewish leader to whom our author refers is a great, sinister force; but, sadly, neither our poor people nor their miserable rulers know anything about him; our despicable press has never uttered a single word about him. From the shadow in which he deliberately hid, the name of this leader has been brought to light by "Old France", in issue 205 of our magazine.

On the Authenticity of the "Protocols".

Ahad Ha'am and Zionism.

The author is L. Fry.

Since the appearance of the famous book known as "The Protocols of the Learned Elders of Zion", which quickly spread throughout all countries, there have been not only hints, but categorical assertions that Theodor Herzl was the creator of the satanic plan described in this book. He, who was at the head of the Zionist movement for several years, was also called the founder of the whole "Zionism".

The appearance of the "Protocols" caused a great uproar among the leaders of Jewry, who called them a fraudulent, forged document. Lucien Voliet and Rabbi Stephen Wise were particularly vocal. Even then, it seemed strange to some why, amidst all the outcry, not a single voice was raised in defense of Herzl against the accusation that he had been accused of compiling the "Protocols. It is especially surprising that Herzl's closest friends, such as Max Nordau and Professor Richard Gotheil, remained silent.

The reader will see from the following that, although the "Protocols" are indeed of Jewish origin, they can in no way be attributed to Herzl.

I.

Authenticity.

Anyone who has carefully studied the content of the "Protocols" cannot fail to realize that he has before his eyes a definite program of action, carefully and systematically worked out in all its details.

In addition, the study of the "Protocols" leads us to the following conclusions.

1. The book of the "Protocols" is a translation from the Hebrew language. This opinion is confirmed by experts who have examined the book. Even more powerful proof is the testimony of people who lived in Odessa in 1890 and who saw this document, written in Hebrew, in the hands of Jewish residents of Odessa, and even held it in their hands.
2. The "Protocols" must be the work of a man fanatically fascinated by the idea of Jewish Nationalism or, more precisely, Judaism in its nationalistic sense.
3. The author shows exceptional gifts and a completely outstanding mind: his work must be called diabolically brilliant.
4. The hatred against the "goyim," that is, against all non-Jews, in the form it appears in the "Protocols", indicates that their author was a follower of the Nationalist School, which in the idea of Judaism, since the time of Moses, preached hatred and contempt for non-Jews and developed the theory of the election of the Jewish people and its predestined rule over the entire world.

If these five characteristics are applied to Herzl's personality, the falsehood of the assumption that he could be the author of the "Protocols" is immediately felt.

1. Herzl did not know the Hebrew language, and consequently he could not have written the "Protocols" in the original. The fact that the document in Nilus' hands was written in French, and that it was read in the same language to several members of the 1897 Congress, is very simply explained by the fact that some of the Zionist leaders, among whom were Herzl and Max Nordau, did not know the Hebrew language.
2. Herzl was never a follower of that Jewish nationalism which had been preached for centuries by the Rabbis and Sages of Israel, such as Shammai, Akiba, S. Ben-Yohai, Abarbanel, Maimonides, Mendelssohn, Moses Hess.
3. Despite his brilliant intellectual gifts, Herzl never achieved genius.
4. For most of his life, he was a Western, "assimilated" Jew, and never professed a merciless hatred of non-Jews.

5. Herzl had not been proclaimed the head of the Zionist movement until the Congress of 1897; meanwhile, by all accounts, the author of "The Protocols" felt himself recognized as a leader already at the time he wrote his work.

No matter how diligently this man preached and practiced the beginning of detachment in his life, no matter how modestly (or cautiously) he still hides behind the shadow of Herzl, he must be brought on stage and shown in full light.

In private life this man is called Asher Ginzberg, but among his people, the Chosen People, he is known under the name Ahad Ha'am: this ancient Hebrew word means "One among the People" (see "Old France" No. 205).

It would be a great mistake, however, to conclude from all this that Asher Ginzberg is the sole creator of the thoughts expressed in The Protocols of the Zion Elders. He is not credited with this. Here is what one of his followers says about it:

"Ahad Ha'am is the heir of all times, of all preceding centuries. He carefully studied the long chain of Jewish philosophy; he absorbed the numerous teachings of Judaism developed by his predecessors, and from the various solutions to this subject given by them, he selected whatever seemed to him necessary to preserve, and from this selection formed the basis of his own doctrine. From these various sources he drew his base, if I may say so, and synthesized it and expressed it in the form of his "Protocols".

In what follows we must familiarize ourselves with the personality of this Ahad Ha'am, then study the evolution of the doctrine (or intellectual movement) known among the Jews as Ahad Ha'amism, and finally draw a general conclusion from the results of our research.



An interesting meeting of the Council of People's Commissars.

(a rare photograph, the possession of which in Soviet Russia was punishable by death)

1. Moses Uritsky (see the characteristic faces to his right and left).
2. Leon Bronstein-Trotsky
3. Sverdlov.
4. Apfelbaum-Zinoviev.
5. Feierman.
6. Comrade Mikhail from the Bolshevik Academy in Capri.

From A. Rosenberg's book "The Red Plague".

Publisher. The Jewish Weekly in Munich. 1922.



Another job of the emergency services.

(victims of Jewish hatred).

From A. Rosenberg's book "The Red Plague".

Publisher. The Jewish Weekly in Munich. 1922.

II.

Asher Ginzberg.

He was born in Skvir, Kiev province, on August 5, 1856. His parents belonged to the Jewish sect of the Hassids and brought him up according to the rules and rituals of this sect.

From the Jewish Encyclopedia and other sources we learn that Ginzberg studied the Talmud in the local cheder (Jewish school). At the age of eight, in secret from his parents, together with several peers, he learned to read Russian and German. In 1868, the Ginzberg family moved to Gopishitz, where his father was hired as a cab driver: the entire family lived in this village until 1886. Asher Ginzberg continued to study, and in addition to the Talmud, he also studied the most important branches of general knowledge and literature.

He became so powerful and competent in the specialized knowledge of rabbinic "scholarship" that the rabbis of the neighborhood came to consult with him.

When he was seventeen years old, he married the granddaughter of Menachem Mendel, the famous rabbi of Lubowitz.

In 1878 he visited Odessa, where everything he saw made a very great impression on him. He decided to devote a few years to traveling and studying various sciences. He studied Latin, mathematics, history, and geography with particular diligence. Between 1882 and 1884 he visited Vienne, Berlin, Breslavl; he studied French, German, English, Russian philosophers and, with special zeal, the great Jewish thinkers.

In Vienna, he met Charles Netter, the founder of the Alliance Israélite Universelle. Here he became extremely interested in the plans of the Union of Jewish Colonization.

At the same time, he officially joined the Kahal, which at that time included the following organizations: "The Universal Israeli Union, the Anglo-Jewish Association, B'nai B'rith American and German, and Hovevei Zion. The latter organization was still very weak at the time.

There was no reason to suppose that the young "initiate," who had approached the highest center of Jewish power, would later become the head and decider of the fate of this terrible Kahal, by whose decrees the most terrible misery would spread throughout the world, and who would subordinate to his will all the forces and all the instruments of action at the disposal of the Jewish Conspiracy.

In 1884, Ginzberg returned to Russia and again traveled to Odessa. This city was then the center of the "Hovevei Zion" union, meaning "Friends of Zion. At the head of the organization was its chairman, Leon Pinsker. Very interested in it, Ginzberg joined the union and soon became Pinsker's right-hand man and one of the most active leaders of the movement.

In 1886, he finally settled in Odessa, and from that time he devoted all his energy to solving the Jewish question. He wrote in Hebrew. A letter he sent to Finn, a well-known Jewish scholar, on the occasion of the seventieth anniversary of his birth, drew general attention to him.

Although Ginzberg was a friend of Leon Pinsker, the head of Hovevei Zion, he did not approve of the methods and techniques used by the society in its efforts to improve the situation of the Jews. His irritation grew more and more, and "Ginzberg soon became known as the Apostle of God's Wrath", as Szold¹ says of him. The tactics used by Hovevei-Zion did not seem to him to be sufficiently decisive and realistic, and offended his nationalistic impulses. Therefore, as soon as he gained some followers among the intelligent but poor Jews, he began to inspire them with his aggressive, rebellious feelings.

In 1889, Alexander Cederbaum, the founder of the Jewish newspaper Hamelitz, came to Odessa. He met Ginzberg, evaluated him and realized that he could be an outstanding writer to write in the ancient Hebrew language: therefore, he offered him to cooperate in his publication. At first Ginzberg refused, but then he took back his refusal after his supporters had spent a whole night (in the winter of 1889) persuading him to accept the offer to enter the arena of journalism. They proved to him that all his labors would remain vain efforts unless he widely spread everywhere his discontent and call for active struggle; for, by their very essence, his thoughts must become widely popular and be understood by the masses in order to become the real engines of these masses. Asher Ginzberg, leaning on the arguments of his friends, gave Cederbaum his article entitled "Lo Zo Haderech" ("This is not the right way") the very next day: the article was immediately printed in Hamelitz and caused a sensation among the Jews. It was signed with the name "Ahad-Ha'am".

In his article, Ginzberg argued that the methods used by Hovevei Zion and other organizations to solve the Jewish problem were unsuccessful. In his opinion, their main flaw was the lack of a Communist spirit and the preference for the idea of individualism. As a means of counteracting the suffering of oppressed Jews, these organizations proposed the establishment of Jewish columns in Palestine; but Ginzberg argued that this means could not contribute to the revival and consolidation of Jewish nationalism, without which the idea of Judaism cannot exist.

Soon afterward, Asher Ginzberg founded the secret society "B'nai Moshe²" ("Sons of Moses"). Most of his theories were expressed in the statutes of this society, whose statutes will be described in detail below in the part of this work devoted to an overview of the whole of Ginzberg's teachings and the evolution of Zionism.

In 1890 Asher Ginzberg became the director of the Hebrew newspaper "Keveret".

Zionists attach great importance to Ginzberg's trips to Palestine and believe that in the chronology of Zionism they define separate stages of the entire movement: 1891-1893-1900-1912. Each such trip was followed by Ginzberg's critical articles devoted to the impressions gained from such trips. A general collection of his writings was published in 1895 under the title "At the Crossroads."

In 1896, Ginsberg became one of the directors of the Jewish Society for the Publication of "Ahiasaf" in Warsaw. During the same year, he received large funding from K. Vysotsky, from Moscow, and founded the monthly magazine "Ha Shiloah", which existed until the very beginning of the war.

In response to Herzl's call, Ginzberg and his followers participated in the first Zionist Congress held in Basel in 1897. When the intentions and plans of the leaders of Western European Zionism became clear at this Congress, Ginzberg completely disagreed with their ideology and tactics, and from that time on he became their definite opponent. He called the official Zionism that existed at that time "Political Zionism" or "Herzlism," while he called his own Zionism "spiritual" or "practical" or "cultural" and placed it in a position clearly and completely in opposition to Herzlism. This Zionism is known as "Ahadhamism".

These two opposing camps represented two different understandings of the tactics to be followed in order to achieve the possession of Palestine and the establishment of Jewish rule over the world, which, as is well known, has always been the cherished Jewish dream. The difference in the understanding of their immediate tasks caused the two parties to become violently hostile to each other.

Herzl's "Political Zionism" was the executive body of the independent B'nai B'rith order and grouped around itself all the Jews of Western Europe and America.

Ahad-Ha'am's "Practical Zionism" gathered the Jews of Eastern Europe and the Hovevei Zion Order under its banner. Herzl's party sought to obtain Palestine or, at the very least, any other territory that would belong exclusively

to the Jews, as a refuge and shelter when they left those countries where they felt they were oppressed.

Herzl tried to acquire Palestine either by buying it from the Turkish Sultan, or through the influence of one of the great European powers, which would use its authority to induce the Sultan to surrender Palestine to the Jews.

Comparatively, it is not very difficult to trace the whole activity of the ill-fated Herzl through the long series of his diplomatic adventures, when he negotiated with the Turkish Sultan or the German Emperor Wilhelm II, or with the British government, or with the Khedive of Egypt, constantly striving to realize his dream of gaining possession of Palestine, that promised country which, as early as 1860, Moses Hess dreamed of gaining Jewish possession with the support of France.

Ginzberg wanted Palestine no less than Herzl; but he could not be satisfied with any other territory, for only in Palestine did he think it possible to establish a Jewish center. But before even acquiring an independent territory for the Jews, he wished to see signs of the revival of Judaism among the Jews living "in exile" in their national spirit. He agreed to postpone for some time the return of the Jews to Palestine, if only the people would be educated in the right sense, if they would feel in their hearts and souls the desire to create their own, independent state; and such a state of mind of the people would be possible only when every Jew would be deeply aware of his belonging to a separate nation.

In 1884, the "Independent Order of B'nai B'rith" made the first attempt to unite Western and Eastern Jews. This took place in Kattowitz, where general meetings were held. There was no agreement between the two groups: the eastern Jews of Hovevei Zion, led by Leon Pinsker, Lilienblum, and others, remained separate. The same was repeated at the Basel Congress of 1897. Under the leadership of Ginzberg, the Oriental Jews always formed a separate camp in opposition to both the theories and the modus operandi of Herzl, and carried out their own plans for Jewish colonization in Palestine completely independently of him.

A fierce controversy arose between the leaders of both parties. Ginzberg was particularly uncompromising and showed passionate hostility toward his party opponent. He did not miss a single opportunity to criticize not only the actions,

but also Herzl's journalistic articles and literary works. His hostility became especially acute in 1902, after the publication of Herzl's novel "The Old New Land".

Ginzberg could not forgive Herzl for the fact that the latter did not agree with his views and did not approve the plan of action he had proposed in "The Protocols of the Learned Elders of Zion". Therefore, he violently took advantage of the appearance of the novel "The Old New Land" in print and severely ridiculed it in his magazine "Ha Shiloah" in the January 1903 issue.

Max Nordau objected to Ginzberg. We find it necessary to place a part of Nordau's article here, precisely the part in which the author refers to the "Protocols," that is, to the document around which so many heated debates and disagreements have been raised today.

Calling Ginzberg a "slave of intolerance," Nordau continues as follows:

"Ahad Ha'am reproaches Herzl for wanting to imitate Europe. He cannot allow us to adopt Europe's academies, its theatricals, its "white gloves". The only thing he would like to transfer from Europe to "The Old New Land" are the principles of the Inquisition, the methods and ways of action of anti-Semites, the restrictive laws of Romania in the form in which they are now adopted against the Jews. Such feelings and thoughts expressed by him could have caused horror and indignation against a man who could not rise above the level of the ghetto, if a deep feeling of pity for him had not risen in his soul.

The idea of freedom is beyond his comprehension.

He imagines freedom in the form of a ghetto, but only with a change of roles; for example, in his opinion, persecution and oppression should still exist, but with the difference that it is no longer the Jews who will be their victims, but Christians.

A great mistake is made by those Jews who trust Ahad Ha'am! He leads them to the abyss.

Ahad Ha'am is one of the worst enemies of Zionism.

We feel it is our right and our duty to protest loudly against the name of Zionist with which Ahad Ha'am is vesting himself. He is not a Zionist! He is the

complete opposite of Zionism, and he sets a trap for us when he mentions Zionism, which he calls 'political' in the concept of our understanding, and opposes his own, 'secret Zionism'.

This is what Max Nordau said in 1903, and these were the different points of view, on the one hand of the Western Jews who clustered around the B'nai B'rith Union, and on the other hand of the Eastern Jews who were led by Ginzberg.

Beginning in the year of 1897, Ahad Ha'am's intrigues and, in general, all of his activities took on a very active and resolute character, which we will discuss in more detail in the next part of this essay, which will examine the ways in which Ginzberg's teachings can be applied to life.

After living for some time in Warsaw, he moved to England, where he settled in the guise of a representative of the trading house of Vysotsky, a Jew, a prominent Moscow tea merchant.

In 1911, Ginzberg participated in the Zionist Congress for the second time, and this time he was completely satisfied with the results of its proceedings. This is not surprising, for his theory of Zionism prevailed over all other opinions: it penetrated the entire Zionist B'nai B'rith organization and brought its author complete triumph; all resistance by his opponents was paralyzed by the overwhelming majority of votes of his supporters.

The death of Herzl, which occurred as early as 1904, opened a wide avenue for Ginzberg to influence the minds of his countrymen. Was this death accidental, or was Ginzberg's main opponent sacrificed for the triumph of the ideas of "Secret Zionism"? No definite answer to this question can be given: so far, Herzl's death remains a mystery. In 1911, Wolfson made one last effort to save the ideas of "Political Zionism", but was defeated: in 1913, Eastern "Practical Zionism" and its creator, Asher Ginzberg, triumphed on the whole front.

From that moment on, Ginzberg's work began to move forward rapidly: with exceptional energy and determination he began to implement his program as he had outlined it twenty years earlier in "The Protocols of the Learned Elders of Zion".

The results achieved by Zionism as a result of this change of tactics will be discussed in another work. Here we shall confine ourselves to listing these results, which were: world war, general demoralization, Bolshevism, the efforts of Jews in the governments of all countries to seize power and domination, the general control of Freemasonry over all world politics, the ability to use any means to achieve their goals with complete indiscretion....

At the present time, Ahad-Ha'am, the Jewish prophet and sworn enemy of the rest of mankind, lives⁴ modestly in the vicinity of London and from there directs the actions of his closest followers and collaborators, called "clergymen". To these faithful and obedient agents he entrusts the fulfillment of his satanic orders: he himself, in his work entitled "Moses", defined and explained their role and their political and social significance.

1 Henrietta Szold December 21, 1860 – February 13, 1945) was an American-born Jewish Zionist leader and founder of Hadassah, the Women's Zionist Organization of America. In 1942, she co-founded Ihud, a political party in Mandatory Palestine dedicated to a binational solution.

2 The B'nai Moshe (Hebrew: בְּנֵי מֹשֶׁה, "Children of Moses"), also known as Inca Jews, are a small group of several hundred converts to Judaism originally from the city of Trujillo, Peru, to the north of the capital city Lima. Judaism moved to the south into Arequipa and to other populated cities like Piura. Most B'nai Moshe now live in the West Bank, mostly in Kfar Tapuach and Elon Moreh, along with Yemenite Jews, Russian Jews and others.

3 Judging from these words, we should conclude that Jews do not consider themselves (and quite rightly) Europeans, even when they live among them for a long series of generations? (Translator's note.)

4 He died January 2, 1927 (aged 70) in Tel Aviv, Mandatory Palestine.

III.

Sources of Ahad-Ha'amism and its application to life.

As it has already been pointed out in the previous chapter, the plan developed in the "Protocols" is not at all the work of Ginzberg's sole thought. The very

title he gave to his work, "The Protocols of the Learned Elders of Zion," indicates the correctness of this assertion, for the Jews give the title of "Elders" exclusively to the distinguished rabbis, thinkers, and philosophers of their race who have already died. Therefore, it will be of great interest to trace the entire list of these "Jewish Learned Elders" in order to select from them those whose theories and teachings Ginzberg used to compile his "Protocols".

From Moses, Shammai, Akiba, and Ben-Jochai he borrowed hatred for all people who did not belong to the Jewish people. Not only was he filled with this hatred and developed it in himself, but he was also able to instill it in his followers. Ginzberg's attitude to this question is clearly expressed in one part of his "Protocols", where he speaks of "goyish cattle": this is what the Jewish "prophet" calls all "non-Jews". As for his followers, it will suffice to mention one of his closest disciples and zealous admirer, Leon Simon, who, in one of his articles dedicated to his teacher ("Menorah" 1917), makes a comparison between the Christian ideal and the Jewish ideal. It goes without saying that all of his "comparisons" are directed toward the greater reviling and humiliation of Christianity. By the way, he mentioned the following phrase: "Judaism could never be satisfied with those ideals that please domestic, tame cattle"....

Ginzberg's main source of inspiration is Moses: he venerates him as his highest ideal. It is not without reason that he himself, this Ginzberg, is recognized as a "prophet," not only by his closest followers and disciples, but also by the broad masses of the Jewish people.

In view of this, it is not without interest to familiarize ourselves with Ginzberg's own view of the concept of "prophet". When one reads his article "Moses," one gets the impression of having read the author's own confession. This article, written in 1904, was a poisoned missile aimed at Herzl, whom the Jews at the time often referred to as "the Prophet". Some excerpts from this work will help us to understand Ginzberg's character. Here are these excerpts.

"When I think of Moses and mentally observe his spiritual appearance, I ask myself: was he a military hero? No! For the use of physical strength never appears in him. We never see Moses at the head of an army performing feats of bravery in battle against the enemy. Only once do we see him on the field of battle, in the battle with Amalech; but here again he merely stands by,

watching the battle, assisting the host of Israel with his spiritual power, but taking no active part in the battle.

Was Moses a statesman? No!

Was he a lawgiver? No!

What was Moses in the end? He was a **prophet**".

"A prophet is a man who develops his thoughts, images and conceptions to their extreme limits. In his mind and heart he concentrates, in its entirety, all his ideal, which appear to him as the goal of his life; he hints beforehand that the whole world, without the slightest exception, must be brought to the service of this ideal. He carries in his soul the complete image of his ideal world, and this inner, spiritual image serves as a model for him, according to which he builds his entire plan of transformative activity; he directs all the work he wants to accomplish in the external manifestation of real life. He has the absolute conviction that everything must be as he understands and wants it to be; this conviction gives him a perfectly good reason to demand that everything really be so. He accepts no apologies, no arguments, no compromises, and his passionate, condemning voice is silent even when the whole world rises up against him."

This article was written at a time when the controversy between Herzl and Ginzberg was heated to an extreme degree, and when Herzl's followers were much more numerous than Ginzberg's followers.

This is the cry of a fanatic who challenges the whole world and who is ready to commit any crime, who is ready to sacrifice countless human lives - just to fulfill his will.

In one of Leon Simon's writings, there is a place where he seems to want to supplement the thought of his teacher; he says this: "The prophet wants to see his dream realized, no matter what consequences may result from it."

In addition to Moses, Ginzberg was very much engaged in a detailed and penetrating study of the works of Maimonides, or Maimuni (1135-1204), the author of the "Guide for the Perplexed," this "second Moses," as we may call him, given the degree of reverence he enjoys among the Jews. The thoughts

of this "Sage" are collected in Ginzberg's article, which he called "The Primacy of Reason.

As for some phrases and expressions that are very often repeated in Ginzberg's works, such as "Jewish soul", "Jewish nationalism", "Israeli-Nation", etc., these expressions are absolutely similar to those used by Manasseh-Ben-Israel (1606-1657), the Jew who conquered England.

While analyzing the various links in the chain of creative endeavors created by Jewish thinkers, Ginzberg stopped for a long time in front of Spinoza (1632 to 1677). With all his inherent energy, he tried to extract from this mine of philosophy all thoughts that could be used in a desirable sense by his fanaticism.

Spinoza expressed the idea, derived from his observations of life, that law and force seem to him to be mutually interacting factors, and that therefore the field of individual law coincides with the field of corresponding force. Ginzberg seized on this construction and made a dogma out of it: "Might makes right," he says in his first Protocol.

Similarly, he took from Spinoza his theory of the "natural right of force", which recognizes no difference between good and evil.

From the same source he drew his conception of a future Jewish state in which blind obedience would be the basic law, even in cases where it would be ordered to take the lives or property of others. The idea of the supreme rights of the State controlling not only the civil activity of the people, but also their spiritual and religious life, in other words, the idea of civil and religious despotism, outlined in the "Protocols" as the line of behavior of the future explicit Jewish government - this idea is taken by Ginzberg from Spinoza's theological-political treatise.

It can be stated with certainty that Ginzberg borrowed from Spinoza everything that he needed to substantiate his doctrine. His pantheism, which he mentions repeatedly, also has the same origin.

We intend to devote a special work to the analysis of "The Protocols": there, our analysis will provide the reader with an even better reasoned conviction that Ginzberg is by no means an innovator in his work.

Making extensive use of Spinoza, Ginzberg turned to the study of his predecessors, the influential and popular Jews of the eighteenth century. Wesley (1725 to 1805) and Moses Mendelssohn (1728-1786), the "Third Moses", occupy the foremost place among them: both of them, together with the bankers Itzig, Friedlander and Meyer, were the inspirers and organizers of Illuminism.

Here it will be extremely useful to draw a parallel between Wesley and Asher Ginzberg. Both of them were called prophets by their contemporaries. Both understood the psychology of the "Human Groups of Various Parties and Peoples" (see "Protocol" No. 2) and were able to use the weaknesses and shortcomings of the "non-believers" whom they adapt for their purposes as tools or as covers.

Just as Wesley and Mendelssohn used Adam Weishaupt, Reimarus, Lessing, Nicolai, Karl Dome, Mirabeau and others, just as nowadays Ginzberg has Lloyd George, Clemenceau, Wilson, Leon Bourgeois, Rathenau and many, many others in his hands, in full power.

Wesley and Ginzberg also share the same views on the overall plan of action. They both consider the most reliable way to accomplish their work to be the one that leads to the full realization of the supreme control and supervision of Freemasonry and all its branches. They have both achieved this goal.

Using the same methods in different epochs of History, these two Jews nourished and directed the Revolution: Wesley prepared the "great French Revolution" and saw with his own eyes how it developed and acted. Ginzberg drew up plans for both revolutions that took place in Russia - 1905 and 1917 - and also had the opportunity to enjoy the drama he had prepared to the point of exhaustion.

In order to have an accurate idea of the number of thoughts borrowed by Ginzberg from Wesley, the reader should read Ginzberg's "Protocols" and the works of both authors in parallel. Such a method would be especially necessary when studying Weishaupt's orders and instructions, which were sent to his adherents and directly submitted to Wesley for review.

Ginzberg also imitated Mendelssohn with regard to the Jewish Haskalah movement; however, in the further development of the understanding of the

Jewish question, there is a huge difference between him and Mendelssohn. Mendelssohn's role in the solution of the national question was that he assisted and promoted by all means that the Jew be pulled out of his ghetto to the path of broader life and that, having acquired the education he needed to penetrate the intellectual circles of German society, he could achieve governmental and professional positions and equal social status. Ginzberg does not agree with this point of view: in his opinion, such a scenario cannot satisfy him. He set himself the task of applying the results of the movement of the 18th century as factors in the revival and strengthening of Jewish nationalism, and he gave his work a purely creative character, since his avowed goal is to rebuild the Jewish people on renewed principles.

Wesley and Asher Ginzberg are revered among Jews as the most advanced leaders "Maskilim" of their time (see Hebrew Encyclopedia "Haskalah"). If we exclude from Ginzberg's Zionism the national tendency, which in the 18th century Jews would not have dared to even think about, then the whole of Ginzberg's doctrine is, in fact, a copy of Wesley's program and the Berlin Haskalah school founded by Mendelssohn.

Among other "Elders of Zion", many of whose thoughts Ginzberg used in constructing his theory, are Abraham Geiger, Einhorn, Bernays, Zinz, Frankel, Zaks, and Moses Hess.

From Abraham Geiger (1810-1874) he took his theory of gradual evolution, which he constantly opposed to the Zionists' "political" methods. (See the thesis of L. Baron; Professor Aller of Columbia University, a direct student of Geiger, is also an enthusiastic admirer of Ahad Ha'am).

Ginzberg's fanatical conviction that the Jews constitute the "Chosen People" is in perfect harmony with Einhorn's convictions, which he expresses forcefully (see Protocol No. 5).

Isaac Bernays (1792-1849) gave Ginzberg the theory, which the latter expressed many times, of "Systematizing Judaism in accordance with the general culture". Ginzberg followed Bernays in describing to his followers the primacy of Judaism in world history. In Bernays' "Biblical East," as well as in Ginzberg's "Protocols," the idea is loudly proclaimed that only the Jewish people can and must serve as a prototype and model for the entire human race.

Frankel (1801-1875) and Sachs (1808-1864) passed on to Ahad-Ha'am their passionate commitment to the Hebrew language.

As for Moses Hess (1812-1875), in order to judge the extent of his influence on Ginzberg and other Zionists, one must carefully read his book, "Rome and Jerusalem". This work served as the first basis for the creation of the Jewish nationalist movement, and was the first bold attempt to openly proclaim it.

In order to enrich his knowledge in creating his worldview, Ahad Ha'am did not neglect some non-Jewish thinkers, of whom Darwin and Nietzsche should be put in the first place. Although Ginzberg says in Protocol No. 2 that the theories of Darwin and Nietzsche were deliberately interpreted by Jews in such a spirit as to bring about a decay of morals and confusion of minds among Christians, he himself recognizes himself as a follower of Darwin and says the following: "I can even join this scientific heresy known as Darwinism without it harming my Judaism."

"Selected passages from the writings of Ahad Ha'am, collected by "Leon Simon.")

In his work entitled "The Transvaluation of Values", which in thought and style is exactly like "The Protocols", Ahad-Ha'am applies Nietzsche's doctrine of the "super-human" to the Jewish people, which he calls "Alion" or "Super-Nation".

Having studied and systematized in his mind all the various theories we have listed, Asher Ginzberg began to compose his program, which became known to us through his "Protocols," and began to look around him for practical ways to put it into action and implement it in real life.

In the previous chapter, we described Ginzberg's extreme dissatisfaction with the methods used by Leon Pinsker and Hovevei Zion to solve the Jewish problem. It was also mentioned how he united a small group of Jews around him, with whom he founded the secret society "B'nai Moshe" or "Sons of Moses.

"B'nai Moshe." - The limited scope of our brief sketch does not allow us to go into the details of the formation and development of this secret society, which at first consisted of a few enthusiastic Jewish nationalists bound by an oath

that obliged them to blindly obey the orders of Asher Ginzberg, their fanatical leader.

The name "B'nai Moshe" (Sons of Moses) probably did not come about by chance. On the one hand, its choice can be explained by the veneration that Ginzberg always paid to the prophet Moses. On the other hand, it can also be attributed to another motive. For centuries, the Jews believed that there existed somewhere, in an unknown place, a Jewish colony, an offshoot of the Jewish tribe, completely separate from the rest of its tribesmen and consisting of the direct descendants, in a direct line, of Moses. These "sons of Moses" are supposed to know the secret that revealed the ways and means by which the Jews are destined to achieve the conquest of the whole world to their dominion.

Centuries passed, and very often many Jews fell into traps, falling prey to the deception of various tricksters of their own race, who came to them allegedly on missions from the "Sons of Moses". In the end, the existence of the mysterious tribe was no longer believed in, and the name "Sons of Moses" became synonymous with "utopians". Of course, any balanced mind would call the seven Jews who became members of the B'nai Moshe society in 1889 "utopians".

Their main office was in Odessa, in Ginzberg's house on Yamskaya Street. Only those who had successfully passed a whole series of very difficult tests were accepted as new members of the society. The purpose of these tests was to test the candidate in the sense that he was willing and able to sacrifice everything he had and all his personal interests in order to devote himself wholeheartedly and selflessly to the cause to which he expressed his desire to be involved.

To this small group of "chosen ones" Ginzberg communicated his plan of action for the revival of Jewish nationalism, which, in his program, was the starting point from which the Jewish ideal was to be realized, that is, the achievement of Jewish domination of the world.

The statutes of the society were printed in 1890, but the name of the society was discreetly omitted. However, in 1905, the details of the organization became known to a wider audience, due to the increased recruitment of new members. Among the original members of the society are the following names:

Ben Avigdor, Zalman Epstein, Levin Epstein, Yaakov Eisenstadt. The latter was assigned one of the most difficult and delicate tasks. He was obliged to recruit new members among Russian Jews; he chose candidates whom he considered capable of joining the society and honestly fulfilling its requirements. The qualities that the candidates had to possess as a condition for their admission to the society were the following: outstanding mental abilities; knowledge of the ancient Hebrew language and perception of the ancient Hebrew culture; unblemished reputation: energy and courage that would not stop at anything. Moreover, devotion to the cause of Jewish nationalism should have guided all the candidate's actions. This was a distinctive feature of Eastern Judaism, which determined its strong opposition to Western Judaism, which allowed at least the appearance of external assimilation and even the inclination of Jews to the country in which they were born.

Ginzberg wrote an outline of his theories for the members of the "B'nai Moshe" society, now known as the "Protocols". The same word - "Protocols" - was also used by Weishaupt, the head of Illuminism.

Being closely connected to the Paris center of the "Alliance Israelite Universelle" (we mentioned above that he was strongly influenced by Charles Netter, one of the founders of the Alliance, in his youth), Ginzberg thought that he would find support among some of its members. Therefore, **a French translation of the "Protocols" was made for the Union and sent to Paris. It was this translation that was read to a certain group of Zionists at the first Basel Congress of 1897.** It had to be read in French, because among those who were deemed worthy to familiarize themselves with the document, the majority, including even Herzl and Nordau, did not know Hebrew. **This document fell into the hands of Nilus's friends.**

A whole series of testimonies establishes the validity of this capital point. **During the Basel Congress itself (1897), the Jew Alfred Nossig**, a Zionist who was working on the book for Paderewski's opera Mauru, presented in 1901, **told his collaborator about the Protocols. Paderewski immediately told the story to many Poles**, who, of course, found it unbelievable. Alfred Nossig now lives in Berlin; Paderewski and at least some of his friends from 1897 are still alive.

Secretly, quietly, but quickly, the "B'nai Moshe" society began to develop. When one begins to follow the course of its evolution, one cannot help recalling the times of remote antiquity, when Rabbi Akiba made constant journeys for the purposes of his secret propaganda: he, too, during his wanderings, planted the seeds and founded the organization of the Jewish revolt against Rome, which broke out during the reign of Emperor Hadrian.

In a large number of cities in Russia, Romania, Galicia and Poland, the B'nai Moshe Society founded lodges called "Lishkot". Their branches spread further, reaching Paris, Berlin, England, Warsaw, and Palestine.

In 1897, after the Basel Congress, the "B'nai Moshe" society was allegedly dissolved and closed, giving place to another organization, known as "B'nai-Zion", which received the legal right to exist from the Russian government. This new organization was founded in Moscow by Mr. Usyshkin, a pupil of Asher Ginzberg.

The "B'nai-Zion" organization grouped in its center all the various lodges of Hovevei Zion and "B'nai Moshe" and became a powerful camp, always standing in opposition to the "Political" Zionism of B'nai B'rith of Europe and America.

The "B'nai Moshe" and "B'nai-Zion" founded several colonies in Palestine, of which the most important was "Rehoboth".

Through his articles, which appeared in the magazine "Hashiloah" and other publications in Hebrew, Asher Ginzberg was in constant contact with his people. Later, thanks to the capital provided to him by K. Vysotsky, he founded the publishing company "Achiasseff". All measures were taken to awaken in the soul of every Jew a clear consciousness that he belonged not to the people of the country in which he lived, but to the Jewish Nation, which constituted a separate nation, the only one that all Jews were obliged to serve.

"There can be no nationalism without a nation, and there can be no nation without a national consciousness," says Asher Ginzberg in his "The Way of Life".

To this basic premise, which asserted that there is a real Jewish nation, was grafted the doctrine that the Jewish nation is a Super-Nation, a people chosen

by God, elevated extremely high "above all other nations, not by political power, but by its spiritual power."

"The nation that represents the most perfect type of humanity must always remain a minority and can in no way share its destinies with any other nation.....

This nation will rule over others.....

And this nation is Israel, which, among other nations, is truly the highest type of humanity.....

Israel will return to the idea of "Good", the meaning it used to have....

"Good" is applied to the superhuman or to the super-nation, which has the power to extend and complete its life and which has the will to become the master of the universe, without considering what this may cost the masses of inferior beings and inferior peoples, or the disasters to which they may be subjected as a consequence. For the super-human and the super-nation alone is the crown and goal of the human race; the others were created only to serve this goal, to serve as a ladder on which to climb to the covenantal summit"...

Asher Ginzberg, *The Transvaluation of Values*".

These are the thoughts and theories with which, since 1889, the minds of Eastern Jewry have been fed, and which have been propagated by the Eastern Zionist Lodges.

They contain the teachings of Ahad-Ha'amism. It remains for us to follow the results achieved in the thirty-five years that have passed since the birth of Ahad-Ha'amism in Odessa.

III.

The Outcomes.

1.

The first visible result was precisely what Ginzberg had sought and expected: the spirit of nationalism was revived among the Eastern Jews and their national fanaticism began to grow. This trait separated the eastern Jews of "B'nai Zion"

from their western European and American brethren of B'nai B'rith: The latter wanted to enjoy the benefits of citizenship in the countries they inhabited, and therefore they did not dare to speak loudly about a unified Jewish nation and limited themselves only to soliciting territory for colonization by "oppressed" Jews.

When, in 1903, Herzl's efforts and negotiations for the purchase of Palestine finally failed, his popularity and importance among the Jews began to decline.

At the same time Ahad-Ha'am, on the contrary, thanks to millions of dollars from K. Vysotsky and Jacob Schiff, was almost certain that his plans were beginning to be realized. This was precisely at the time when, both from within and from without, the Jews dealt the first serious blow to Russia: for in 1904 they, and no one else, caused Japan's uprising, and they used all the means at their disposal to ignite a revolution in the very heart of the country at the same time as the war (1905).

The blow was not strong enough, and Russia held out, and Ginzberg was bitterly disappointed; but he lost neither energy, nor persistence, nor hope for future success. True, some Jewish lives had to be sacrificed for the sake of this unsuccessful attempt, for the Russians unmistakably recognized in the Jew the culprit of their misfortunes and took revenge on him; but what could this mean for Ginzberg? Long ago, hypnotized by their leaders, the Jewish masses were taught to believe that they were oppressed by the Russians, when in reality their real villains were their own leaders, who, by their own diabolical plans and actions, had themselves prepared certain causes for the imminent massacres, and who then carelessly absolved themselves of all responsibility for them by announcing such "manifestos": "We had to sacrifice the masses of our people of Israel, but each of the victims who died on our side is worth, in the eyes of God, a thousand lives of the goyim." (See Protocol No. 2, at the end).

After Herzl's sudden (?) death in 1904, Ginzberg, skillfully supported by his followers, who became fanatics like himself, continued to pursue the two main goals he had set for himself with fierceness:

1. To achieve the supremacy of the eastern Jews over the western Jews.
2. By the blood of the "unbelievers", to conquer Palestine for the Jews.

Taking into account that, due to the resistance of the Sultan, Herzl did not succeed in obtaining Palestine peacefully, the Ahad-Ha'amist conspirators organized first the revolution in Turkey in 1908 and then the Balkan War in 1912, in both cases with the aim of destroying the Power that refused to sacrifice its possessions in favor of the Jews.

And this time again Ginzberg was defeated as a result of the intrigues of the B'nai B'rith Zionists who opposed his plans. Once again, no attention was paid to the fact that countless lives were to be sacrificed for the realization of the "Prophet's" new attempt.

Nevertheless, this defeat served as a lesson both for Ginzberg and for the rest of the Zionists. They all realized that their failures were the result of the disunity that had existed between them since 1897. They realized that only a firm unity could help them come closer to achieving the goal that was common to both camps, but to which they had taken different paths. Then the "political" Zionism of B'nai B'rith and the "practical" or "spiritual" Zionism of B'nai Zion decided to unite.... Both the "Gertzlists" and the "Ahad-Ha'amists" realized the necessity of merging into one common "Zionism".

Negotiations began between delegates of both parties.

The Tenth Basel Congress of the Zionists in 1911 was very stormy. The Ahad-Ha'amists were represented there by Chaim Weizmann, Zaher and other adherents of Ginzberg; their strength was immediately felt: mutual concessions were made by the leaders of both parties, and all misunderstandings were more or less settled.

Wolfson, the chairman of official Zionism, persisted in vain; the only advantage he retained over his opponents was that the administration of the Jewish National Fund remained under Political Zionism.

Two years later, at the 11th Zionist Congress held in Vienne in 1913, Ahad-Ha'am personally appeared to enjoy the victory he had won over his antagonists of 1897.

At this Congress, the "political" Zionists of B'nai B'rith adopted the entire program of the "practical" Zionism of the Eastern Jews of B'nai Zion and declared themselves ready to help carry out the plans outlined in the "Protocols" that had been rejected by Herzl.

Wolfson remained the chairman of the Zionist organization, but, perhaps wishing to follow Herzl's example, he died shortly afterward, in 1914, most timely of all.

Max Nordau and other leaders of Zionism "politically" lost all their significance and influence; Ahad Ha'am and his collaborators took over the entire management of Zionism and determined its future course.

The "B'nai B'rith" Jews, whom Ahad-Ha'am called "assimilated" Jews, were forced to move to the second rank and give way to the Eastern Jews, Russian, Romanian and Galician, who had gone through the "school" of Asher Ginzberg.

One of the reasons why Western Jews, in the majority, were at a disadvantage, not knowing the ancient Hebrew language, or knowing it too narrowly, was the predominant importance that was given to the knowledge of this language.

B'nai B'rith Zionism or Herzlism, which came to be spoken of as an "Idyll", gave way to the hideous, horrifying realities that Ahad-Ha'amism preached.

The crimes against humanity, conceived and planned in advance by Ahad-Ham together with his faithful Disciples, with the benevolent approval of the "Israelite Universal Union" and the "Great East", were now to be carried out with the powerful support of the B'nai B'rith organization and all the Masonic Lodges of Europe and America; From this point on, it could be stated with full credibility that the conspiracy had become **a worldwide conspiracy**.

2.

Calling to life the appeal made by Albert Cogen in 1864, Zionism used it as a mask under which to conceal its terrible designs. In the eyes of the uninitiated world, he modestly asked for the opportunity to found a Jewish university in Palestine. It would have been difficult to come up with a more innocent pretext, and it goes without saying that in this case the goyim were fooled once again and fell into the trap he had set.

In reality, this same "innocent" Zionism has already organized the world war through its alliance with Pan-Germanism; it also organized the Russian Revolution, Bolshevism, the concentration of gold and all the material

resources of the entire world in Jewish hands, the extermination of the most valiant and strongest members of the human race, the horrifying expulsion of the goyim who were forced to kill each other, the fall of the Monarchy and, to summarize, the submissive subordination of the **non-Jewish, "Inferior Nations" to Israel, the "Super-Nation"**; in a word, the whole plan specified by the Protocols in 1890 and even earlier was fulfilled.

At the beginning of 1917, the center of the Zionist organization was moved from London to America.

Nahum Sokolow and Jessie Sampter provide interesting details on these matters. Incidentally, we learn that after the Zionist Conference held in London on February 7, 1917, in the house of Rabbi Gaster, the following took place;

"In view of the enormous importance which the question of Zionism represented for the Entente Governments, Nahum Sokolow was summoned by the French Government to Paris," etc.....

The Balfour Declaration, as vile as it is ambiguous, is infused with a Jewish spirit no less than the "Protocols" themselves: it is not difficult for us to find reasons to assert this so confidently, since the Jews themselves say that it was written, reviewed and corrected by the Zionist Organizations of England and America.

It is not surprising that we see Asher Ginzberg's name at the head of the Political Committee formed in England at the beginning of 1917; when we look at the list of members of this Committee, we see that all the other members of the Committee consist of followers of his school.

Both during and after the war, the whole world is tied to this gang of Zionist fanatics, of whom the most notable are: **Chaim Weizmann, Gaster, Leon Simon, Joseph Klausner, Tshlenow (deceased), Ushyshkin, Levin, Nahum Sokolow.**

All the men who are at the head of the governments of all nations are nothing but tools of the Zionists, as for example: Lloyd George, Woodrow Wilson, Millerand, Caillaux, Clemenceau, Robert Lansing, etc.

Among the Jews: Trotsky-Bronstein is as much their tool as Rufus Isaac, or Rothschild, Rathenau, Herbert Samuel, Ludwig Brandeis, Gompers, Bernard Baruch, Otto Kahn, Kerensky, and Jacob Schiff (recently deceased).

And then it remains for us to certify that.... Palestine eventually became the prey of the Jews.

Translator's note.

When I decided to place the currently printed translation of Mrs. Frey's brochure in the fourth issue of my "Ray of Light" collection, I had the idea of providing the "Ray of Light" with a portrait of Ahad-Ha'am, the secret leader of the Jewish people. So I asked some of my friends living in London to get and send me a photograph of Asher Ginzberg. I thought that it would not be very difficult to get a photograph of such an outstanding person in any case, who is undoubtedly the head and the engine of the entire Zionist movement. Recently I received an unsure answer. I could not get a photograph of him anywhere. As for Ahad-Ha'am himself, I was informed about him that about a year ago, shortly after "Vieille France" had published its exposé about him, he left England, where he had been staying until then, and disappeared without trace.

Fedor Vinberg.

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

Victor Marden's and Natallie De Bogory's
English Translations Side-By-Side

Edited by John Litteral

Protocol No. 1:1-6 – The Basic Doctrine

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<i>RIGHT LIES IN MIGHT</i> 1:1. Putting aside fine phrases we shall speak of the significance of each thought: by comparisons and deductions we shall throw light upon surrounding facts.	<i>RIGHT LIES IN MIGHT</i> Let us put aside phraseology and discuss the inner meaning of every thought; by comparisons and deductions let us illuminate the situation.
1:2. What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the GOYIM.	In this way I will describe our system, both from our own point of view and from that of the Goys.
1:3. It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.	It must be remembered that people with base instincts are more numerous than those with noble ones; therefore, the best results in governing are achieved through violence and intimidation and not through academic discussion. Every man seeks power; everyone would like to become a dictator if he possibly could; and rare indeed are those who would not sacrifice the common good in order to attain personal advantage.
1:4. What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?	What has restrained the wild beasts we call men? What has influenced them heretofore?

<p>1:5. In the beginnings of the structure of society, they were subjected to brutal and blind force; after words – to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force.</p> <p><i>FREEDOM – AN IDEA ONLY</i></p> <p>1:6. Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, SO-CALLED LIBERALISM, and, for the sake of an idea, is willing to yield some of his power.</p> <p><i>LIBERALISM</i></p> <p>It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.</p>	<p>In the early stages of social life they submitted to brute and blind force; afterwards—to the Law, which is the same force but disguised. I deduce from this that according to the laws of nature, right lies in might.</p> <p><i>FREEDOM – AN IDEA ONLY</i></p> <p>Political freedom is not a fact but an idea. One must know how to employ this idea when it becomes necessary to attract popular forces to one's party by mental allurement if it plans to crush the party in power. The task is made easier if the opponent himself has contradicted the idea of freedom, the so-called liberalism, and for the sake of the idea yields his power.</p> <p><i>LIBERALISM</i></p> <p>It is precisely here that the triumph of our theory becomes apparent: the relinquished reins of power are, according to the laws of nature, immediately seized by a new hand because the [12] blind force of the people cannot remain without a leader even for one day, and the new power merely replaces the old, weakened by liberalism.</p>
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Protocol No. 1:7-11 – Gold

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>GOLD</i></p> <p>1:7. In our day the power which has replaced that of the rulers who were liberal is the power of Gold.</p> <p><i>FAITH</i></p> <p>Time was when Faith ruled. The idea of freedom is impossible of realization because no one knows how to use it with moderation.</p> <p><i>SELF-GOVERNMENT</i></p> <p>It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganized mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.</p> <p><i>DESPOTISM OF CAPITAL</i></p> <p>1:8. Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes – in any case it can be accounted irretrievable lost: IT IS IN OUR POWER. The despotism of Capital,</p>	<p><i>GOLD</i></p> <p>In our day the power of gold has replaced liberal rulers.</p> <p><i>FAITH</i></p> <p>There was a time when faith ruled. The idea of freedom cannot be realized because no one knows how to make reasonable use of it.</p> <p><i>SELF-GOVERNMENT</i></p> <p>Give the people self-government for a short time and it will become corrupted. From that very moment strife begins and soon develops into social struggles, as a result of which states are set aflame and their authority is reduced to ashes.</p> <p><i>DESPOTISM OF CAPITAL</i></p> <p>Whether the state is exhausted by internal convulsions, or whether civil wars deliver it into the hands of external enemies, in either case it can be regarded as hopelessly lost: it is in our power. The despotism of capital, which</p>

which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not – it goes to the bottom.

THE INTERNAL FOE

1:9. Should anyone of a liberal mind say that such reflections as the above are immoral, I would put the following questions: If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defense, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the commonweal, be called immoral and not permissible?

THE MOB

1:10. Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favor with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, traditions and sentimental theorems, fall prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument.

ANARCHY

Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

POLITICAL VS MORALS

1:11. The political has nothing in common with the moral. The ruler who is governed by morals is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the GOYIM, but we must in no wise be guided by them.

is entirely in our hands, holds out to it a straw which the state must grasp, although against its will, or otherwise fall into the abyss.

THE INTERNAL FOE

To him who, because of his liberal inclinations, would contend that arguments of this kind are immoral, I would propound the question: If a state has two enemies, and if against the external enemy it is permitted and it is not considered immoral to use all methods of warfare, and as a protective measure not to acquaint the enemy with the plans of attack, such as night attacks or attacks with superior forces, then why should the same methods be regarded as immoral when applied to a worse foe, a transgressor against social order and prosperity?

THE MOB

How can a sound and logical mind hope successfully to guide the masses by means of reasonable persuasion or by arguments if there is a possibility of contradiction, even though unreasonable, but which may appear more attractive to the superficially thinking masses? Guided entirely by shallow passions, superstitions, customs, traditions, and sentimental theories, the people in and of the mob become embroiled in party dissensions which prevent all possibility of an agreement, even though it be on a basis of perfectly sound reasoning.

ANARCHY

Every decision of the mob depends upon the accidental or prearranged majority, which, owing to its ignorance of political secrets, pronounces absurd decisions, thus introducing the seeds of anarchy into the government. [13]

POLITICAL VS MORALS

Politics have nothing in common with morals. The ruler guided by morality is not a skilled politician, and consequently he is not firm on his throne. He who desires to rule must resort to cunning and hypocrisy. The great popular qualities—honesty and frankness—become vices in politics, as they dethrone more surely and more certainly than the most powerful enemy. These qualities must be the attributes of Goy countries; but we by no means should be guided by them.

Protocol No. 1:12-20 – MIGHT IS RIGHT

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<i>THE RIGHT OF THE STRONG</i>	<i>THE RIGHT OF THE STRONG</i>
<p>1:12. Our right lies in force. The word “right” is an abstract thought and proved by nothing. The word means no more than: Give me what I want in order that thereby I may have a proof that I am stronger than you.</p> <p>1:13. Where does right begin? Where does it end?</p> <p>1:14. In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right – to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.</p> <p><i>THE INVINCIBILITY OF ULLUMINATI-MASONIC AUTHORITY</i></p> <p>1:15. Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.</p> <p><i>ENDS JUSTIFIES THE MEANS</i></p> <p>1:16. Out of the temporary evil we are now compelled to commit will emerge the good of an unshakable rule, which will restore the regular course of the machinery of the national life, brought to naught by liberalism. The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.</p> <p>1:17. Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labor of many centuries brought to naught.</p> <p><i>THE MOB A BLIND MAN</i></p> <p>1:18. In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and</p>	<p>Our right lies in might. The word “right” is an abstract idea, unsusceptible of proof. This word means nothing more than: Give me what I desire so that I may have evidence that I am stronger than you.</p> <p>Where does right begin? Where does it end?</p> <p>In a state with a poorly organized government and where the laws are insignificant, and the ruler has lost his dignity as the result of the accumulation of liberal rights, I find a new right, namely, the right of might to destroy all existing order and institutions, to lay hands on the law, to alter all institutions, and to become the ruler of those who have voluntarily, liberally renounced for our benefit the rights to their own power.</p> <p><i>THE INVINCIBILITY OF ULLUMINATI-MASONIC AUTHORITY</i></p> <p>With the present instability of all authority our power will be more unassailable than any other, because it will be invisible until it is so well rooted that no cunning can undermine it.</p> <p><i>ENDS JUSTIFIES THE MEANS</i></p> <p>From temporary evil to which we are now obliged to have recourse will emerge the good of an unshakable government, which will reinstate the orderly functioning of the mechanism of popular existence now interrupted by liberalism. The end justifies the means. In laying our plans we must turn our attention not so much to the good and moral as to the necessary and useful.</p> <p>Before us lies a plan in which a strategic line is shown, from which we must not deviate on pain of risking the collapse of many centuries of work.</p> <p><i>THE MOB A BLIND MAN</i></p> <p>In working out an expedient plan of action it is necessary to take into consideration the meanness, vacillation, changeability of the mob, its inability to appreciate and respect the</p>

respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force ever at the mercy of a suggestion from any side. The blind cannot lead the blind without bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

POLITICAL A.B.C.

1:19. Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

PARTY DISCORD

1:20. A people left to itself, i.e., to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honors and the disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgment, to deal with the affairs of the country, which cannot be mixed up with personal interest? Can they defend themselves from an external foe? It is unthinkable; for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.

conditions of its own existence and of its own well-being. It is necessary to realize that the power of the masses is blind, unreasoning, and void of discrimination, prone to listen to right and left. The blind man cannot guide the blind without bringing them to the abyss; consequently, members of the crowd, upstarts from the people, even were they men of [14] genius but incompetent in politics, cannot step forward as leaders of the mob without ruining the entire nation.

POLITICAL A.B.C.

Only the person prepared from childhood to autocracy can understand the words which are formed by political letters.

PARTY DISCORD

The people left to themselves, that is to upstarts from among them, are ruined by party dissensions created by greed for power and honors, and by the disorders resulting therefrom. Is it possible for the masses of the people to direct the affairs of the state without rivalry, and without interjecting personal interests? Are they capable of protecting themselves against external enemies?—This is impossible, since a plan divided into as many parts as there are minds in a mob loses its unity, and consequently, becomes incomprehensible and unworkable.

Protocol No. 1:21-24 – WE ARE DESPOTS

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>MOST SATISFACTORY FORM OF RULE-DESPOTISM</i></p> <p>1:21. It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State: from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilization which is carried on not by the masses but by their guide, whosoever that person may be. The mob is savage, and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.</p>	<p><i>MOST SATISFACTORY FORM OF RULE-DESPOTISM</i></p> <p>Only an autocrat can outline great and clear plans which allocate in an orderly manner all the parts of the mechanism of the government machinery. From this it is concluded that the government which is the most efficient for the benefit of a country must be concentrated in the hands of one responsible person. Civilization cannot exist without absolute despotism, for government is carried on not by the masses, but by their leader, whoever he may be. A barbarous crowd shows its barbarism on every occasion. The moment the mob grasps liberty in its hands it is speedily changed to anarchy, which is in itself the height of barbarism.</p>

ALCOHOL

1:22. Behold the alcoholic animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road.

CLASSICISM

The peoples of the GOYIM are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents – by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the GOYIM.

*PRINCIPLES AND RULES OF THE
ILLUMINATI- MASONIC GOVERNMENT*

In the number of these last I count also the so-called “society ladies,” voluntary followers of the others in corruption and luxury.

1:23. Our countersign is – Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

TERROR

1:24. Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are too merciless for all disobedience to cease.

ALCOHOL

Look at those beasts, steeped in alcohol, stupefied by wine, the unlimited use of which is granted by liberty.

CLASSICISM

Surely you cannot allow our own people to come to this. The people of the Goyim are stupefied by spirituous liquors; their youth is driven insane through excessive study of the classics, and vice to which they have been instigated by our agents—tutors, valets, governesses—in rich houses, by clerks, and so forth, and by our women in the pleasure places of the Goyim.

*PRINCIPLES AND RULES OF THE
ILLUMINATI- MASONIC GOVERNMENT*

Among the latter I include the so-called “society women,” their volunteer followers in vice and luxury.

Our motto is Power and Hypocrisy. Only power can conquer in politics, especially if it is concealed in talents which are necessary to statesmen. Violence must be the principle; hypocrisy and cunning the rule of those governments which do not wish to lay down their crowns at the feet of the agents of some new power. This evil is the sole means of attaining[15] the goal of good. For this reason we must not hesitate at bribery, fraud, and treason when these can help us to reach our end. In politics it is necessary to seize the property of others without hesitation if in so doing we attain submission and power.

TERROR

Our government, following the line of peaceful conquest, has the right to substitute for the horrors of war less noticeable and more efficient executions, these being necessary to keep up terror, which induces blind submission. A just but inexorable strictness is the greatest factor of governmental power. We must follow a program of violence and hypocrisy, not only for the sake of profit, but also as a duty and for the sake of victory.

A doctrine based on calculation is as potent as the means employed by it. That is why not only by these very means, but by the severity of our doctrines, we shall triumph and shall enslave all governments under our super-government.

Alcohol 1:22; 6:7; 23:1 Anarchy 1:10; 1:21; 4:1; 6:7; 12:6; 23:3 Super-government 1:21; 5:11; 6:3; 9:3-4

Protocol No. 1:25-29 – WE SHALL END LIBERTY

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>LIBERTY, EQUALITY, FRATERNITY</i></p> <p>1:25. Far back in ancient times we were the first to cry among the masses of the people the words “Liberty, Equality, Fraternity,” words many times repeated since these days by stupid poll- parrots who, from all sides around, flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob.</p> <p><i>PRINCIPLES OF DYNASTIC RULE</i></p> <p>The would-be wise men of the GOYIM, the intellectuals, could not make anything out of the uttered words in their abstractedness; did not see that in nature there is no equality, cannot be freedom: that Nature herself has established inequality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws: never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political, the same blind men as the mob itself, that the adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political – to all those things the GOYIM paid no regard; yet all the time it was based upon these things that dynastic rule rested: the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it to the governed. As time went on, the meaning of the dynastic transference of the true position of affairs in the political was lost, and this aided the success of our cause.</p> <p><i>ANNIHILATION OF THE PRIVILEGES OF THE SLAVE CLASS - ARISTOCRACY (NON-ILLUMINISTS)</i></p> <p>1:26. In all corners of the earth the words “Liberty, Equality, Fraternity,” brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at</p>	<p><i>LIBERTY, EQUALITY, FRATERNITY</i></p> <p>Even in olden times we shouted among the people the words “Liberty, Equality, and Fraternity.” These words have been repeated so many times since by unconscious parrots, which, flocking from all sides to the bait, have ruined the prosperity of the world and true individual freedom, formerly so well protected from the pressure of the mob.</p> <p><i>PRINCIPLES OF DYNASTIC RULE</i></p> <p>The would-be clever and intelligent Goys did not discern the symbolism of the uttered words; did not notice the contradiction in the meaning and the connection between them; did not notice that there is no equality in nature; that there can be no liberty, since nature herself has established inequality of mind, character, and ability, as well as subjection to her laws. They did not reason that the power of the mob is blind; that the upstarts selected for government are just as blind in politics as is the mob itself, whereas the initiated man, even though a fool, is capable of ruling, while the uninitiated, although a genius, will understand nothing of politics. All this has been overlooked by the Goys. Meanwhile dynastic government has been based upon this, that the father passed to his son the knowledge of the course of political evolution, so that nobody except the members of the dynasty could possess this knowledge, and no one could disclose the secrets to the governed people. In the course of time the meaning of the dynastic transmission of the true [16] understanding of politics has been lost, thus contributing to the success of our cause.</p> <p><i>ANNIHILATION OF THE PRIVILEGES OF THE SLAVE CLASS - ARISTOCRACY (NON-ILLUMINISTS)</i></p> <p>In all parts of the world the words “Liberty, Equality, and Fraternity” have brought whole legions into our ranks through our blind agents, carrying our banners with delight. Meanwhile these words were worms which ruined the</p>

work boring into the well-being of the GOYIM, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the GOYA States. As you will see later, this helped us to our triumph: it gave us the possibility, among other things, of getting into our hands the master card – the destruction of the privileges, or in other words of the very existence of the aristocracy of the GOYIM, that class which was the only defense peoples and countries had against us.

THE NEW ARISTOCRACY

On the ruins of the eternal and genealogical aristocracy of the GOYIM we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force.

THE PSYCHOLOGICAL CALCULATION

1:27. Our triumph has been rendered easier by the fact that in our relations with the men, whom we wanted, we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyze initiative, for it hands over the will of men to the disposition of him who has bought their activities.

ABSTRACTNESS OF LIBERTY

1:28. The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

POWER OF REMOVAL OF

REPRESENTATIVES OF THE PEOPLE

1:29. It is this possibility of replacing the representatives of the people which has placed at our disposal, and, as it were, given us the power of appointment.

prosperity of the Goys, everywhere destroying peace, quiet, and solidarity, undermining all the foundations of their states. You will see subsequently that this aided our triumph, for it also gave us, among other things, the opportunity to grasp the trump card, the abolition of privileges; in other words, the very essence of the aristocracy of the Goys, which was the only protection of peoples and countries against us.

THE NEW ARISTOCRACY

On the ruins of natural and hereditary aristocracy we built an aristocracy of our intellectual class—the money aristocracy. We have established this new aristocracy on the qualification of wealth, which is dependent upon us, and also upon science, which is promoted by our wise men.

THE PSYCHOLOGICAL CALCULATION

Our triumph was also made easier because, through our connections with people who were indispensable to us, we always played upon the most sensitive chords of the human mind, namely, greed, and the insatiable selfish desires of man. Each of these human weaknesses taken separately is capable of killing and of placing the will of the people at the disposal of the buyer of their activities.

ABSTRACTNESS OF LIBERTY

Abstract liberty offered the opportunity for convincing the masses that government is nothing but the manager representing the owner of the country, namely, the people, and that this manager can be discarded like a pair of worn-out gloves.

POWER OF REMOVAL OF

REPRESENTATIVES OF THE PEOPLE

The fact that the representatives of the nation can be deposed, delivers them into our power and practically places their appointment in our hands.

Aristocracy 3:6-7; 6:4-5; 12:12

Protocol No. 2:1-2 – ECONOMIC WARS

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>ECONOMIC WARS- THE FOUNDATION OF THE ILLUMINATI'S PREDOMINANCE</i></p> <p>2:1. It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance, and this state of things will put both sides at the mercy of our international AGENTUR; which possesses millions of eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.</p> <p style="text-align: center;"><i>FIGURE-HEAD GOVERNMENT AND 'SECRET ADVISORS'</i></p> <p>2:2. The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing to fit them for rule the information they need from our political plans from the lessons of history, from observations made of the events of every moment as it passes.</p> <p><i>SUCCESSES OF DESTRUCTIVE DOCTRINE</i></p> <p>The GOYIM are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them – let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. The intellectuals of the GOYIM will puff themselves up with their knowledge and without any logical verification of them will put into effect all the information available</p>	<p><i>ECONOMIC WARS- THE FOUNDATION OF THE ILLUMINATI'S PREDOMINANCE</i></p> <p>It is necessary for us that wars, whenever possible, should bring no territorial advantages; this will shift war to an economic basis and force nations to realize the strength of our predominance; such a situation will put both sides at the mercy of our million-eyed international agency, which will be [17] unhampered by any frontiers. Then our international rights will do away with national rights, in a limited sense, and will rule the peoples in the same way as the civil power of each state regulates the relation of its subjects among themselves.</p> <p style="text-align: center;"><i>FIGURE-HEAD GOVERNMENT AND 'SECRET ADVISORS'</i></p> <p>The administrators chosen by us from among the people in accordance with their capacity for servility will not be experienced in the art of government, and consequently they will easily become pawns in our game, in the hands of our scientists and wise counselors, specialists trained from early childhood for governing the world. As you are aware, these specialists have obtained the knowledge necessary for government from our political plans, from the study of history, and from the observation of every passing event.</p> <p><i>SUCCESSES OF DESTRUCTIVE DOCTRINE</i></p> <p>The Goys are not guided by the practice of impartial historical observation, but by theoretical routine without any critical regard for its results. Therefore, we need give them no consideration. Until the time comes let them amuse themselves, or live in the hope of new amusements or in the memories of those past. Let that play the most important part for them which we have induced them to regard as the laws of science (theory). For this purpose, by means of our press, we increase their blind faith in these laws. Intelligent Goys will boast of their knowledge, and verifying it logically they will put into practice all scientific information compiled by our agents for the purpose of educating their minds in the direction which we require.</p>

from science, which our AGENTUR specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

Protocol No. 2:3-5 – DESTRUCTIVE EDUCATION

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p>2:3. Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the GOYIM.</p> <p><i>ADAPTABILITY IN POLITICS</i></p> <p>2:4. It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.</p> <p><i>PART PLAYED BY THE PRESS</i></p> <p>2:5. In the hands of the States of to-day there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out our requirements that are supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the GOYIM States have not known how to make use of this force; and it has fallen into our hands.</p> <p><i>COST OF GOLD AND VALUE OF ILLUMINIST SACRIFICE</i></p> <p>Through the Press we have gained the power to influence while remaining ourselves in the ; thanks to the Press we have got the GOLD in our hands, notwithstanding that we have had to gather it out of the oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on our side is worth in the sight of God a thousand GOYIM.</p>	<p>Do not think that our assertions are without foundation: note the successes of Darwinism, Marxism, and Nietzscheism, engineered by us. The demoralizing effects of these doctrines upon the minds of the Goyis should be already obvious to us.</p> <p><i>ADAPTABILITY IN POLITICS</i></p> <p>It is essential that we take into consideration the modern ideas, temperaments, and tendencies of peoples in order that no mistakes in politics and in guiding administrative affairs may be made. The triumph of our system, parts of whose mechanism must be adapted in accordance with the temperament of the peoples with whom we come in contact, cannot be realized unless its practical application is based upon a résumé of the past as related to the present.</p> <p><i>PART PLAYED BY THE PRESS</i></p> <p>There is one great force in the hands of modern states which arouses thought movements among the people. That is the press. The role of the press is to indicate necessary demands,[18] to register complaints of the people, and to express and foment dissatisfaction. The triumph of free babbling is incarnated in the press; but governments were unable to profit by this power and it has fallen into our hands.</p> <p><i>COST OF GOLD AND VALUE OF ILLUMINIST SACRIFICE</i></p> <p>Through it we have attained influence, while remaining in the background. Thanks to the press, we have gathered gold in our hands, although we had to take it from rivers of blood and tears. But it cost us the sacrifice of many of our own people. Every sacrifice on our part is worth a thousand Goyis before God.</p>

Gold 1:7; 2:5; 3:11; 4:5; 5:6; 20:22; 22:1 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 3:1-4 – METHOD OF CONQUEST

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
THE SYMBOLIC SNAKE AND ITS SIGNIFICANCE 3:1. To-day I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolize our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vice. THE INSTABILITY OF THE CONSTITUTIONAL SCALES 3:2. The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The GOYIM are under the impression that they have welded them sufficiently strong and they have all along kept on expecting that the scales would come into equilibrium. But the pivots – the kings on their thrones – are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power.	THE SYMBOLIC SNAKE AND ITS SIGNIFICANCE To-day I can tell you that our goal is close at hand. Only a small distance remains, and the cycle of the Symbolic Serpent—the symbol of our people—will be complete. When this circle is completed, then all the European states will be enclosed in it as in strong claws. THE INSTABILITY OF THE CONSTITUTIONAL SCALES The modern constitutional scales will soon tip over, for we have set them inaccurately, thus insuring an unsteady balance for the purpose of wearing out their holder. The Goyim thought it had been sufficiently strongly made and hoped that the scales would regain their equilibrium, but the holder—the ruler—is screened from the people by his representatives, who fritter away their time, carried away by their uncontrolled and irresponsible authority.
TERROR IN PALACES This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms with them and so strengthen themselves against seekers after power. We have made a gulf between the far-seeing Sovereign Power and the blind force of the people so that both have lost all meaning, for like the blind man and his stick, both are powerless apart.	TERROR IN PALACES Their power, moreover, has been built up on terrorism spread through the palaces. Unable to reach the hearts of their people, the rulers cannot unite with them to gain strength against the usurpers of power. The visible power of royalty and the blind power of the masses, separated by us, have both lost significance, for separated, they are as helpless as the blind man without a stick.
POWER AND AMBITION 3:3. In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a lot of confused issues contend A	POWER AND AMBITION To induce the lovers of authority to abuse their power, we have placed all the forces in opposition to each other, having developed their liberal tendencies towards independence. We have excited different forms of initiative in that direction; we have armed all the parties; we have made authority the target of all ambitions. We have opened the arenas in different states, where revolts are now occurring, and disorders

<p>little more, and disorders and bankruptcy will be universal...</p> <p><i>PARLIAMENTS 'TALKERIES, 'PAMPHLETS</i></p> <p>3:4. Babblers, inexhaustible, have turned into oratorical contests the sittings of Parliament and Administrative Boards. Bold journalists and unscrupulous pamphleteers daily fall upon executive officials.</p> <p><i>ABUSE OF POWER</i></p> <p>Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skyward under the blows of the maddened mob.</p>	<p>and bankruptcy will shortly appear everywhere. [19]</p> <p><i>PARLIAMENTS 'TALKERIES, 'PAMPHLETS</i></p> <p>Unrestrained babblers have converted parliamentary sessions and administrative meetings into oratorical contests. Daring journalists, impudent pamphleteers, make daily attacks on the administrative personnel.</p> <p><i>ABUSE OF POWER</i></p> <p>The abuse of power is definitely preparing the downfall of all institutions and everything will be overturned by the blows of the infuriated mobs.</p>
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Constitution 3:5; 10:13-17; 11:2-3

Protocol No. 3:5 – POVERTY OUR WEAPON

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>ECONOMIC SLAVERY</i></p> <p>3:5. All people are chained down to heavy toil by poverty more firmly than ever. They were chained by slavery and serfdom; from these, one way and another, they might free themselves. These could be settled with, but from want they will never get away.</p> <p><i>'PEOPLE'S RIGHTS'</i></p> <p>We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "Peoples Rights" can exist only in idea, an idea which can never be realized in practical life. What is it to the proletariat laborer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favor of what we dictate, in favor of the men we place in power, the servants of our AGENTUR ... Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.</p>	<p><i>ECONOMIC SLAVERY</i></p> <p>The people are shackled by poverty to heavy labor more surely than they were by slavery and serfdom. They could liberate themselves from those in one way or another, whereas they cannot free themselves from misery.</p> <p><i>'PEOPLE'S RIGHTS'</i></p> <p>We have included in constitutions rights which for the people are fictitious and are not actual rights. All the so-called "rights of the people" can exist only in the abstract and can never be realized in practice. What difference does it make to the toiling proletarian, bent double by heavy toil, oppressed by his fate, that the babblers receive the right to talk, journalists the right to mix nonsense with reason in their writings, if the proletariat has no other gain from the constitution than the miserable crumbs which we throw from our table in return for his vote to elect our agents. Republican rights are bitter irony to the poor man, for the necessity of almost daily labor prevents him from using them, and at the same time deprives him of his guarantee of a permanent and certain livelihood by making him dependent upon strikes, organized either by his masters or by his comrades.</p>

Constitution 3:2; 10:13-17; 11:2-3

Protocol No. 3:6-10 – WE SUPPORT COMMUNISM

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<i>MONOPOLIST SYSTEM AND THE ARISTOCRACY</i>	<i>MONOPOLIST SYSTEM AND THE ARISTOCRACY</i>
<p>3:6. The people, under our guidance, have annihilated the aristocracy, who were their one and only defense and foster- mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.</p> <p style="text-align: center;"><i>THE ARMY OF MASON- ILLUMINIST</i></p> <p>3:7. We appear on the scene as alleged saviors of the worker from this oppression when we propose to him to enter the ranks of our fighting forces – Socialists, Anarchists, Communists – to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our SOCIAL MASONRY.</p> <p style="text-align: center;"><i>DECRESCEENCE OF THE SLAVE CLASS</i></p> <p>The aristocracy, which enjoyed by law the labor of the workers, was interested in seeing that the workers were well fed, healthy, and strong. We are interested in just the opposite – in the diminution, the KILLING OUT OF THE GOYIM.</p> <p style="text-align: center;"><i>HUNGER AND RIGHTS OF CAPITAL</i></p> <p>Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.</p> <p style="text-align: center;"><i>THE MOB AND THE CORONATION OF 'THE SOVEREIGN LORD OF ALL THE WORLD'</i></p> <p>3:8. By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.</p> <p>3:9. WHEN THE HOUR STRIKES FOR OUR SOVEREIGN LORD OF ALL THE WORLD TO BE CROWNED IT IS THESE SAME HANDS WHICH WILL SWEEP AWAY EVERYTHING THAT MIGHT BE A HINDRANCE THERETO.</p>	<p>Under our guidance the people have exterminated aristocracy, which was their natural protector and guardian, for its own interests are inseparably connected with the well-being of the people. Now, however, with the destruction of this aristocracy the masses have fallen under the power of the profiteers and cunning upstarts, who have settled on the workers as a merciless burden.</p> <p style="text-align: center;"><i>THE ARMY OF MASON- ILLUMINIST</i></p> <p>We will present ourselves in the guise of saviors of the workers from this oppression when we suggest that they enter our army of Socialists, Anarchists, Communists, to whom we always extend our help, under the guise of the rule of brotherhood demanded by the human solidarity of our social masonry.</p> <p style="text-align: center;"><i>DECRESCEENCE OF THE SLAVE CLASS</i></p> <p>The aristocracy which benefited by the labor of the people by right was interested that the workers should be well fed, healthy, and strong. We, on the contrary, are concerned in the opposite—in the [20] degeneration of the Goys.</p> <p style="text-align: center;"><i>HUNGER AND RIGHTS OF CAPITAL</i></p> <p>Our power lies in the chronic malnutrition and in the weakness of the worker, because through this he falls under our power and is unable to find either strength or energy to combat it. Hunger gives to capital greater power over the worker than the legal authority of the sovereign ever gave to the aristocracy.</p> <p style="text-align: center;"><i>THE MOB AND THE CORONATION OF 'THE SOVEREIGN LORD OF ALL THE WORLD'</i></p> <p>Through misery and the resulting jealous hatred we manipulate the mob and crush those who stand in our way.</p> <p>When the time comes for our universal ruler to be crowned, the same hands will sweep away everything which may be an obstacle in our way.</p>

*THE FUNDAMENTAL PRECEPT IN THE
PROGRAMME OF THE FUTURE MASONIC
NATIONAL SCHOOLS*

3:10. The GOYIM have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that IT IS ESSENTIAL TO TEACH IN NATIONAL SCHOOLS ONE SIMPLE, TRUE PIECE OF KNOWLEDGE, THE BASIS OF ALL KNOWLEDGE – THE KNOWLEDGE OF THE STRUCTURE OF HUMAN LIFE, OF SOCIAL EXISTENCE, WHICH REQUIRES DIVISION OF LABOR, AND, CONSEQUENTLY, THE DIVISION OF MEN INTO CLASSES AND CONDITIONS. It is essential for all to know that OWING TO DIFFERENCE IN THE OBJECTS OF HUMAN ACTIVITY THERE CANNOT BE ANY EQUALITY, that he, who by any act of his compromises a whole class, cannot be equally responsible before the law with him who affects no one but only his own honor.

*THE SECRET OF THE SCIENCE OF THE
STRUCTURE OF SOCIETY*

The true knowledge of the structure of society, into the secrets of which we do not admit the GOYIM, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge, the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development of the people, blindly believing things in print – cherishes – thanks to promptings intended to mislead and to its own ignorance – a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

*THE FUNDAMENTAL PRECEPT IN THE
PROGRAMME OF THE FUTURE MASONIC
NATIONAL SCHOOLS*

The Goys are no longer accustomed to think without our scientific advice. Consequently, they do not see the imperative need of upholding that which we will sustain by all means when our kingdom is established, namely, the teaching in the schools of the only true science, the first of all sciences—the science of the construction of human life, of social existence, which requires the division of labor and, consequently, the separation of people into classes and castes. It is necessary that all should know that equality cannot exist, owing to the different nature of various kinds of work; that there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor.

*THE SECRET OF THE SCIENCE OF THE
STRUCTURE OF SOCIETY*

The correct science of the social structure, to the secrets of which we do not admit the Goys, would demonstrate to all that occupation and labor must be differentiated so as not to cause human suffering by the discrepancy between education and work. The study of this science will lead the masses to a voluntary submission to the authorities and to the governmental system organized by them. Whereas, under the present state of science, and due to the direction of our guidance therein, the people, in their ignorance, blindly believing the printed word, and owing to the misconceptions which have been fostered by us, feel a hatred towards all classes whom they consider superior to themselves, since they do not understand the importance of each caste.

Constitution 3:2,5; 10:13-17; 11:2-3 Aristocracy 1:26; 3:6-7; 6:4-5; 12:12 Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9

Protocol No. 3:11-22 – JEWS WILL BE SAFE

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>UNIVERSAL ECONOMIC CRISIS</i></p> <p>3:11. THIS HATRED WILL BE STILL FURTHER MAGNIFIED BY THE EFFECTS of an ECONOMIC CRISES, which will stop dealing on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, A UNIVERSAL ECONOMIC CRISES WHEREBY WE SHALL THROW UPON THE STREETS WHOLE MOBS OF WORKERS SIMULTANEOUSLY IN ALL THE COUNTRIES OF EUROPE. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.</p> <p><i>SECURITY OF 'OURS' (THAT IS, OUR PEOPLE, ILLUMINISTS)</i></p> <p>3:12. "OURS" THEY WILL NOT TOUCH, BECAUSE THE MOMENT OF ATTACK WILL BE KNOWN TO US AND WE SHALL TAKE MEASURES TO PROTECT OUR OWN.</p> <p><i>THE DESPOTISM OF MASONRY- THE KINGDOM OF REASON</i></p> <p>3:13. We have demonstrated that progress will bring all the GOYIM to the sovereignty of reason. Our despotism will be precisely that; for it will know how, by wise severities, to pacify all unrest, to cauterize liberalism out of all institutions.</p> <p><i>LOSS OF THE GUIDE</i></p> <p>3:14. When the populace has seen that all sorts of concessions and indulgences are yielded it, in the same name of freedom it has imagined itself to be sovereign lord and has stormed its way to power, but, naturally like every other blind man, it has come upon a host of stumbling blocks. IT HAS RUSHED TO FIND A GUIDE, IT HAS NEVER HAD THE SENSE TO RETURN TO THE FORMER STATE and it has laid down its plenipotentiary powers at OUR feet.</p> <p><i>MASONRY AND THE FRENCH REVOLUTION</i></p> <p>Remember the French Revolution, to which it was we who gave the name of "Great": the secrets of its preparations are well known to us for it was wholly the work of our hands.</p>	<p><i>UNIVERSAL ECONOMIC CRISIS</i></p> <p>This hatred will be still more accentuated by the economic crisis, which will stop financial transactions and all industrial life. Having organized a general economic crisis by all possible underhand means, and with the help of gold which is all [21] in our hands, we will throw great crowds of workmen into the street, simultaneously, in all countries of Europe. These crowds will gladly shed the blood of those of whom they, in the simplicity of their ignorance, have been jealous since childhood and whose property they will then be able to loot.</p> <p><i>SECURITY OF 'OURS' (THAT IS, OUR PEOPLE, ILLUMINISTS)</i></p> <p>They will not harm our people because we will know of the time of the attack and we will take measures to protect them.</p> <p><i>THE DESPOTISM OF MASONRY- THE KINGDOM OF REASON</i></p> <p>We have persuaded others that progress will lead the Goys into a realm of reason. Our despotism will be of such a nature that it will be in a position to pacify all revolts by wise restrictions and to eliminate liberalism from all institutions.</p> <p><i>LOSS OF THE GUIDE</i></p> <p>When the people saw that they obtained concessions and license in the name of liberty, they imagined that they were the masters, and rushed into power; but like every blind person, they encountered innumerable obstacles; they rushed to seek a leader, with no thought of returning to the old one, and laid power at our feet.</p> <p><i>MASONRY AND THE FRENCH REVOLUTION</i></p> <p>Remember the French Revolution, which we have called "great"; the secrets of its preparation are well known to us, for it was the work of our hands.</p>

*THE KING- DESPOT OF THE BLOOD OF
ZION*

3:15. Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they should turn also from us in favor of that KING-DESPOT OF THE BLOOD OF ZION, WHOM WE ARE PREPARING FOR THE WORLD.

*CAUSES OF THE INVINCILITY OF
MASONRY*

3:16. At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the GOYIM peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism – it is those qualities which are aiding us to independence. From the premier- dictators of the present day, the GOYIM peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

3:17. What is the explanation of this phenomenon, this curious inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order?

*PART PLAYED BY SECRET MASONIC
AGENTS*

3:18. It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose – to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

3:19. And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things, the people are destroying every kind of stability and creating disorders at every step.

FREEDOM

3:21. The word “freedom” brings out the communities of men to fight against every kind of force, against every kind of authority even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon

*THE KING- DESPOT OF THE BLOOD OF
ZION*

Since then we have carried the masses from one disappointment to another, so that they will renounce even us in favor of a despot sovereign of Zionist blood, whom we are preparing for the world.

*CAUSES OF THE INVINCILITY OF
MASONRY*

At present, as an international force, we are invulnerable, because if we are attacked by one state we are supported by other states. The unlimited baseness of the Goy peoples, who grovel before force, who are pitiless towards weakness, who are merciless to misdemeanors and lenient to crimes, who are unwilling to tolerate the contradictions of a free social structure; patient unto martyrdom in bearing with the violence of daring despotism—this is what helps our independence. They tolerate and permit such abuses from their modern premiers—dictators—for the least of which they would behead twenty kings.

How can such a phenomenon be explained, such an illogical conception on the part of the mass of the people towards events of seemingly the same nature?

*PART PLAYED BY SECRET MASONIC
AGENTS*

This phenomenon can be explained by the fact that these dictators through their agents whisper to their people that by these abuses they injure the states for a supreme purpose, namely, for the attainment of the happiness of the people, their universal fraternity, solidarity,[22] and equality. Of course, they are not told that this unification will be achieved only under our rule.

Thus, the people condemn the just and acquit the unjust, more and more convinced that they can do what they please. Owing to this, the people destroy all stability and create disorder on every occasion.

FREEDOM

The word “Liberty” brings all society into conflict with all authority, be it that of God or Nature. This is why, at the moment of our enthronement, we shall strike this word from the dictionary as being the symbol of brute

<p>of life as implying a principle of brute force which turns mobs into bloodthirsty beasts.</p> <p>3:22. These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such time can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle.</p>	<p>power, which turns the masses into bloodthirsty beasts.</p>
<p>3:22. These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such time can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle.</p>	<p>It is true, however, that these beasts go to sleep as soon as they have drunk blood, and then it is easy to shackle them; but if the blood is not given to them they will not sleep and will struggle.</p>

Gold 1:7; 2:5; 3:11; 4:5; 5:6; 20:22; 22:1 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 4:1-2 – MATERIALISM REPLACES RELIGION

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>STAGES OF A REPUBLIC</i></p> <p>4:1. Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagogery from which is born anarchy, and that leads inevitably to despotism – not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organization or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expanding its resources on the rewarding of long services.</p> <p><i>GENTILE MASONRY</i></p> <p>4:2. Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. GENTILE masonry blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.</p>	<p><i>STAGES OF A REPUBLIC</i></p> <p>Every republic passes through several stages. The first stage is like the early period of insane ravings of a blind man throwing himself right and left. The second is the demagogery which breeds anarchy, which inevitably leads to despotism, not of a legal and open character and, consequently, responsible, but an unseen and unknown despotism, no less effective because exercised by some secret organization, acting even less ceremoniously because it is hidden under the cover and behind the backs of different agents. The change of these agents will even help the secret organizations, as it will thus be able to rid itself of the necessity of spending money to reward employees of long terms of service.</p> <p><i>GENTILE MASONRY</i></p> <p>Who and what can overthrow an unseen power? For such is the character of our power. External Masonry [3] acts as a screen for it and its aims, but the plan of action of this power, and its very headquarters, will always remain unknown to the people.</p>

Anarchy 1:10; 1:21; 4:1; 6:7; 12:6; 23:3 Republic 4:1; 10:10; 10:13-15; 12:12

Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9

Protocol No. 4:3-5 – WE SHALL DESTROY GOD

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<i>FREEDOM AND FAITH</i>	<i>FREEDOM AND FAITH</i>
<p>4:3. But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negated by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why IT IS INDISPENSABLE FOR US TO UNDERMINE ALL FAITH, TO TEAR OUT OF THE MIND OF THE “GOYIM” THE VERY PRINCIPLE OF GOD-HEAD AND THE SPIRIT, AND TO PUT IN ITS PLACE ARITHMETICAL CALCULATIONS AND MATERIAL NEEDS.</p>	<p>Liberty could also be harmless and remain on the state program without detriment to the well-being of the people [23] if it were to retain the ideas of the belief in God and human fraternity, free from the conception of equality for such a conception is in contradiction to the laws of nature which establish subordination. With such a faith the people would be governed by the guardians of the parish and would thrive quietly and obediently under the guidance of their spiritual leader, accepting God’s dispensation on earth. It is for this reason that we must undermine faith, tearing from the minds of the Goys the very principal of God and Soul, and substituting mathematical formulas and material needs.</p>
<i>INTERNATIONAL INDUSTRIAL COMPETITION</i>	<i>INTERNATIONAL INDUSTRIAL COMPETITION</i>
<p>4:4. In order to give the GOYIM no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe.</p>	<p>In order that the minds of the Goys may have no time to think and notice things, it is necessary to divert them in the direction of industry and commerce. Thus all nations will seek their own profit, and while engaged in the struggle they will not notice their common enemy.</p>
<i>ROLE OF SPECULATION</i>	<i>ROLE OF SPECULATION</i>
<p>But again, in order that freedom may once for all disintegrate and ruin the communities of the GOYIM, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our coffers.</p>	<p>But in order that liberty should finally undermine and ruin the Goy’s society, it is necessary to put industry on a basis of speculation. The result of this will be that everything, absorbed by industry from the land, will not remain in the hands of the Goys, but will be directed towards speculation; that is, it will come into our coffers.</p>
<i>CULT OF GOLD</i>	<i>CULT OF GOLD</i>
<p>4:5. The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes</p>	<p>The intense struggle for supremacy, the shocks to economic life, will create, moreover have already created, disappointed, cold, and heartless societies. These societies will have complete disgust for high politics and religion. Their only guide will be calculation, i.e., gold, for which they will have a real cult because of the material delights which it can supply. It will be at that stage that the lower classes of the Goys, not for the sake of doing good, nor even for the sake of wealth, but solely because of their hatred towards the privileged, will follow</p>

of the GOYIM will follow our lead against our rivals for power, the intellectuals of the GOYIM.	us against our competitors for power, the intelligent Goys.
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Gold 1:7; 2:5; 3:11; 4:5; 5:6; 20:22; 22:1 *God* 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 5:1-3 – DESPOTISM AND MODERN PROGRESS

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>CREATION OF AN INTENSIFIED CENTRALIZATION OF GOVERNMENT</i></p> <p>5:1. What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns; where morality is maintained by penal measures and harsh laws but not by voluntarily accepted principles; where the feelings towards faith and country are obligated by cosmopolitan convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralization of government in order to grip in our hands all the forces of the community.</p> <p><i>METHODS OF SEIZING POWER BY MASONRY</i></p> <p>We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the GOYIM, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any GOYIM who oppose us by deed or word.</p> <p>5:2. We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.</p> <p><i>CAUSES OF THE IMPOSSIBILITY OF AGREEMENT BETWEEN STATES</i></p> <p>5:3. In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy unction of the Lord's Anointed has fallen from the heads of kings in the eyes of the</p>	<p><i>CREATION OF AN INTENSIFIED CENTRALIZATION OF GOVERNMENT</i></p> <p>What form of government can be given to societies in which bribery has penetrated everywhere, where riches are obtained only by clever tricks and semi-fraudulent means, where corruption reigns, where morality is sustained by punitive measures and strict laws and not by voluntary acceptance of moral principles, where cosmopolitan convictions have eliminated [4] patriotic feelings and religion? What form of government can be given to such societies other than a despotism such as I shall describe?</p> <p>We will create a strong centralized government, so as to gather the social forces into our power.</p> <p><i>METHODS OF SEIZING POWER BY MASONRY</i></p> <p>We will mechanically regulate all the functions of political life of our subjects by new laws. These laws will gradually eliminate all the concessions and liberties permitted by the Goys. Our kingdom will be crowned by such a majestic despotism that it will be able, at all times and in all places, to crush both antagonistic and discontented Goys.</p> <p>We may be told that the despotism outlined by me is inconsistent with modern progress, but I will prove to you that the contrary is the case.</p> <p><i>CAUSES OF THE IMPOSSIBILITY OF AGREEMENT BETWEEN STATES</i></p> <p>At the time when people considered rulers as an incarnation of the will of God, they subjected themselves without murmur to the autocracy of the sovereigns; but as soon as we inspired them with the thought of their personal rights, they began to regard the rulers as ordinary mortals. The holy anointment fell from the heads of sovereigns in the opinion of the people; and when we deprived them of their belief in God, then authority was thrown into</p>

<p>people, and when we also robbed them of their faith in God the might of power was flung upon the streets into the place of public proprietorship and was seized by us.</p>	<p>the street, where it became public property and was seized by us.</p>
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God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 5:4-6 – MASSES LED BY LIES

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p>5:4. Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other quirks, in all which the GOYIM understand nothing, belongs likewise to the specialists of our administrative brain.</p> <p style="text-align: center;"><i>THE STATE OF 'PREDESTINATION' OF THE ILLUMINATI</i></p> <p>Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organization, while we ourselves all the while have kept our secret organization in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference.</p> <p>5:5. FOR A TIME PERHAPS WE MIGHT BE SUCCESSFULLY DEALT WITH BY A COALITION OF THE "GOYIM" OF ALL THE WORLD: but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the GOYIM, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive support if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong – there is no evading our power. The nations cannot come to even an</p>	<p>Moreover, the art of governing the masses and individuals by means of cunningly constructed theories and phraseology, by rulers of social life, and other devices not understood by the Goys, belongs, among other faculties, to our administrative mind,</p> <p style="text-align: center;"><i>THE STATE OF 'PREDESTINATION' OF THE ILLUMINATI</i></p> <p>which is educated in analysis and observation, and is also based upon skillful reasoning in which we have no competitors, just as we have none in the preparation of plans for political action and solidarity. Only the Jesuits could be compared to us in this; but we were able to discredit them in the mind of the senseless mob as a visible organization, whereas we, with our secret organization, remained in the dark. After all, is it not the same to the world who will be its master—whether it be the head of Catholicism or our despot of Zionist blood? To us, however, the Chosen People, it is by no means a matter of indifference.</p> <p>Temporarily, a world coalition of the Goys would be able to hold us in check, but we are insured against this by roots of dissension so deep among them that they cannot now be extracted. We have set at variance the personal and national [25] interests of the Goys; we have incited religious and race hatred, nurtured by us in their hearts for twenty centuries. Owing to all this, no state will obtain the help it asks for from any side because each of them will think that a coalition against us will be disadvantageous to it. We are too powerful—we must be taken into consideration. No country can reach even an insignificant private understanding without our being secret parties to it.</p>

inconsiderable private agreement without our secretly having a hand in it.

GOLD- THE ENGINE OF THE MACHINERY OF STATES

5:6. PER ME REGES REGNANT. “It is through me that Kings reign.” (Prov. 8:15) And it was said by the prophets that we were chosen by God Himself to rule over the whole earth. God has endowed us with genius that we may be equal to our task. Were genius in the opposite camp it would still struggle against us, but even so, a newcomer is no match for the old-established settler: the struggle would be merciless between us, such a fight as the world has never seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands, and that engine of the machinery of States is – Gold. The science of political economy invented by our learned elders has for long past been giving royal prestige to capital.

Gold 1:7; 2:5; 3:11; 4:5; 5:6; 20:22; 22:1 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

GOLD- THE ENGINE OF THE MACHINERY OF STATES

Per me reges regnant—“Through me the sovereigns reign.” (Prov. 8:15) The prophets have told us that we were chosen by God himself to reign over the world. God endowed us with genius to enable us to cope with the problem. Were there a genius in the opposing camp, he would struggle against us, but a newcomer is not equal to an old inhabitant. The struggle between us would be of such a merciless nature as the world has never seen before; moreover their genius would be too late.

All the wheels of government mechanism move by the action of the motor which is in our hands, and that motor is gold. The science of political economy, invented by our wise men, has long ago demonstrated the royal prestige of capital.

Protocol No. 5:7-11 – MONOPOLY CAPITAL

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>THE HIDDEN HAND</i></p> <p>5:7. Capital, if it is to co-operate untrammelled, must be free to establish a monopoly of industry and trade: this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war: more important to use for our advantage the passions which have burst into flames than to quench their fire: more important to eradicate them. THE PRINCIPLE OBJECT OF OUR DIRECTORATE CONSISTS IN THIS: TO DEBILITATE THE PUBLIC MIND BY CRITICISM; TO LEAD IT AWAY FROM SERIOUS REFLECTIONS CALCULATED TO AROUSE RESISTANCE; TO DISTRACT THE FORCES OF THE MIND TOWARDS A SHAM FIGHT OF EMPTY ELOQUENCE.</p> <p><i>'SHOW' INSTITUTIONS</i></p> <p>5:8. In all ages the people of the world, equally with individuals, have accepted words for</p>	<p><i>THE HIDDEN HAND</i></p> <p>To attain freedom of action, capital must obtain freedom to monopolize industry and trade; this is already being done by an unseen hand in all parts of the world. Such liberty will give political power to traders, and will aid in subjugating the people. At present it is more important to disarm peoples than to lead them to war; it is more important to utilize flaming passions for our purposes than to extinguish them; more important to grasp and interpret the thoughts of others in our own way than to discard them.</p> <p>The most important problem of our government is to weaken the popular mind by criticism; to disaccustom it to thought, which creates opposition; to deflect the power of thought into mere empty eloquence.</p> <p><i>'SHOW' INSTITUTIONS</i></p> <p>At all times both peoples and individuals have mistaken words for deeds, as they are satisfied</p>

deeds, for THEY ARE CONTENT WITH A SHOW and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.

WEARINESS FROM WORD-SPINNING

5:9. We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a VOICE IN ORATORS WHO WILL SPEAK SO MUCH THAT THEY WILL EXHAUST THE PATIENCE OF THEIR HEARERS AND PRODUCE AN ABHORRENCE OF ORATORY.

HOW TO TAKE A GRIP OF PUBLIC OPINION

5:10. IN ORDER TO PUT PUBLIC OPINION INTO OUR HANDS WE MUST BRING IT INTO A STATE OF BEWILDERMENT BY GIVING EXPRESSION FROM ALL SIDES TO SO MANY CONTRADICTORY OPINIONS AND FOR SUCH LENGTH OF TIME AS WILL SUFFICE TO MAKE THE "GOYIM" LOSE THEIR HEADS IN THE LABYRINTH AND COME TO SEE THAT THE BEST THING IS TO HAVE NO OPINION OF ANY KIND IN MATTERS POLITICAL, which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.

5:11. The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent national failings, habits, passions, conditions of civil life, that it will be impossible for anyone to know where he is in the resulting chaos, so that the people in consequence will fail to understand one another.

SIGNIFICANCE OF PERSONAL INITIATIVE
This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. THERE IS NOTHING MORE DANGEROUS THAN PERSONAL INITIATIVE: if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord.

THE SUPER-GOVERNMENT

We must so direct the education of the GOYIM communities that whenever they come upon a

with the visible, rarely noticing whether the promise is performed in the fields of social life. Therefore, we will organize ostensible institutions which will prove eloquently their good work in the direction of "progress." [26]

WEARINESS FROM WORD-SPINNING

We will appropriate to ourselves the liberal aspect of all parties, of all shades of opinion, and we will provide our orators with the same aspect, and they will talk so much that they will exhaust the people by their speeches and cause them to turn away from orators in disgust.

HOW TO TAKE A GRIP OF PUBLIC OPINION

To control public opinion it is necessary to perplex it by the expression of numerous contradictory opinions until the Goys get lost in the labyrinth, and come to understand that it is best to have no opinion on political questions.

Such questions are not intended to be understood by the people, since only he who rules knows them. This is the first secret.

The second secret necessary for the success of governing consists in so multiplying popular failings, habits, passions, and conventional laws that no one will be able to disentangle himself in the chaos, and consequently, people will cease to understand each other.

SIGNIFICANCE OF PERSONAL INITIATIVE

This measure would help us to sow dissension within all parties, to disintegrate all those collective forces which still do not wish to subjugate themselves to us; to discourage all individual initiative which might in any degree hamper our work.

There is nothing more dangerous than individual initiative; if it has a touch of genius it can accomplish more than a million people among whom we have sown dissensions.

THE SUPER-GOVERNMENT

We must direct the education of the Goy societies so that their arms will drop hopelessly

matter requiring initiative they may drop their hands in despairing impotence. The strain which results from freedom of actions saps the forces when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. BY ALL THESE MEANS WE SHALL SO WEAR DOWN THE "GOYIM" THAT THEY WILL BE COMPELLED TO OFFER US INTERNATIONAL POWER OF A NATURE THAT BY ITS POSITION WILL ENABLE US WITHOUT ANY VIOLENCE GRADUALLY TO ABSORB ALL THE STATE FORCES OF THE WORLD AND TO FORM A SUPER-GOVERNMENT.

In place of the rulers of to-day we shall set up a bogey which will be called the Super-Government Administration. Its hands will reach out in all directions like nippers and its organization will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

when they face every task where initiative is required. The intensity of action resulting from individual freedom of action dissipates its force when it encounters another person's freedom. This results in heavy blows at morale, disappointments and failures.

We will so tire the Goys by all this that we will force them to offer us an international power, which by its position will enable us conveniently to absorb, without destroying, all governmental forces of the world and thus to form a super-government.

In lieu of modern rulers, we will place a monster which will be called the Super-Governmental Administration. Its hands will be stretched out like pincers in every direction so that this colossal organization cannot fail to conquer all the peoples. [27]

Super-government 1:21; 5:11; 6:3; 9:3-4

Protocol No. 6:1-5 – TAKE-OVER TECHNIQUE

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>MONOPOLIES: UPON THEM THE FORTUNES OF THE SLAVE CLASS DEPENDS</i></p> <p>6:1. We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even, large fortunes of the GOYIM will depend to such an extent that they will go to the bottom together with the credit of the States on the day after the political smash ...</p> <p>6:2. You gentlemen here present who are economists, just strike an estimate of the significance of this combination! ...</p> <p><i>TAKING OF THE LAND OUT OF THE HANDS OF THE ARISTOCRACY</i></p> <p>6:3. In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us.</p> <p>6:4. The aristocracy of the GOYIM as a political force, is dead – We need not take it into account; but as landed proprietors they can still</p>	<p><i>MONOPOLIES: UPON THEM THE FORTUNES OF THE SLAVE CLASS DEPENDS</i></p> <p>We will soon begin to establish great monopolies—reservoirs of huge wealth, upon which even the large fortunes of the Goys will depend to such an extent that they will be drowned, together with the governmental credits, on the day following the political catastrophe.</p> <p>You economists, here present, will please carefully weigh the significance of this scheme!...</p> <p><i>TAKING OF THE LAND OUT OF THE HANDS OF THE ARISTOCRACY</i></p> <p>We must develop, by all means, the importance of our super-government by representing it as the protector and reward-giver of all those who willingly submit to us.</p> <p>The aristocracy of the Goys as a political force is dead. We do not need to take it into consideration; but as land-owners they are</p>

<p>be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property – in loading lands with debts. These measures will check land – holding and keep it in a state of humble and unconditional submission.</p>	<p>harmful to us because they can be independent in their resources of life. For this reason we must deprive them of their land at any cost. To attain this object, the best method is to increase land taxes—the indebtedness of the land. These measures will keep land ownership in subjection.</p>
<p>6:5. The aristocrats of the GOYIM, being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out.</p>	<p>The aristocracy of the Goyim, which as a matter of heredity is unable to be satisfied with small things, will soon be ruined.</p>

Aristocracy 1:26; 3:6-7; 6:4-5; 12:12 Super-government 1:21; 5:11; 6:3; 9:3-4

Protocol No. 6:6-8 – WE SHALL ENSLAVE GENTILES

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>TRADE, INDUSTRY AND SPECULATION</i></p> <p>6:6. At the same time we must intensively patronize trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry: the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labor and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the GOYIM into the ranks of the proletariat. Then the GOYIM will bow down before us, if for no other reason but to get the right to exist.</p> <p><i>LUXURY</i></p> <p>6:7. To complete the ruin of the industry of the GOYIM we shall bring to the assistance of speculation the luxury which we have developed among the GOYIM, that greedy demand for luxury which is swallowing up everything.</p> <p><i>RISE OF WAGES AND INCREASE OF PRICE IN THE ARTICLES OF PRIMARY NECESSITY</i></p> <p>WE SHALL RAISE THE RATE OF WAGES WHICH, HOWEVER, WILL NOT BRING ANY ADVANTAGE TO THE WORKERS, FOR, AT THE SAME TIME, WE SHALL PRODUCE A RISE IN PRICES OF THE FIRST NECESSARIES OF LIFE, ALLEGING THAT IT ARISES FROM THE DECLINE OF</p>	<p><i>TRADE, INDUSTRY AND SPECULATION</i></p> <p>At the same time it is necessary to patronize trade and industry vigorously, and more important, to encourage speculation, whose function is to act as a counterbalance to industry. Without speculation, industry will increase private capital and tend to the amelioration of land ownership by freeing it from indebtedness created by the loans granted by agricultural banks. It is necessary that industry should suck out of the land both labor and capital and through speculation deliver into our hands all the money of the world, thus throwing all the Goyim into the ranks of the proletarians. Then the Goyim will bow before us in order to obtain the mere right of existence.</p> <p><i>LUXURY</i></p> <p>To destroy Goy industry we will create among the Goyim as an aid to speculation the strong demand for boundless luxury which we have already developed.</p> <p><i>RISE OF WAGES AND INCREASE OF PRICE IN THE ARTICLES OF PRIMARY NECESSITY</i></p> <p>Let us raise wages, which, however, will be of no benefit to the workers, for we will simultaneously cause the rise in [28] prices of objects of first necessity under the pretext that this is due to the decadence of agriculture, and of the cattle industry.</p>

<p>AGRICULTURE AND CATTLE-BREEDING:</p> <p><i>SO-CALLED 'ANARCHISM' AND DRUNKENNESS</i></p> <p>WE SHALL FURTHER UNDERMINE ARTFULLY AND DEEPLY SOURCES OF PRODUCTION, BY ACCUSTOMING THE WORKERS TO ANARCHY AND TO DRUNKENNESS AND SIDE BY SIDE THEREWITH TAKING ALL MEASURE TO EXTIRPATE FROM THE FACE OF THE EARTH ALL THE EDUCATED FORCES OF THE "GOYIM."</p> <p><i>SECRET MEANING OF THE PROPAGANDA OF ECONOMIC THEORIES</i></p> <p>6:8. IN ORDER THAT THE TRUE MEANING OF THINGS MAY NOT STRIKE THE "GOYIM" BEFORE THE PROPER TIME WE SHALL MASK IT UNDER AN ALLEGED ARDENT DESIRE TO SERVE THE WORKING CLASSES AND THE GREAT PRINCIPLES OF POLITICAL ECONOMY ABOUT WHICH OUR ECONOMIC THEORIES ARE CARRYING ON AN ENERGETIC PROPAGANDA</p>	<p><i>SO-CALLED 'ANARCHISM' AND DRUNKENNESS</i></p> <p>We will also artfully and deeply undermine the sources of production by teaching the workmen anarchy and the use of alcohol, at the same time taking measures to expel all the intelligent Goys from the land.</p> <p><i>SECRET MEANING OF THE PROPAGANDA OF ECONOMIC THEORIES</i></p> <p>That the true situation should not be noticed by the Goys until the proper time, we will mask it by a pretended desire to help the working classes and great economic principles, an active propaganda of which principles is being carried on through the dissemination of our economic theories.</p>
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Alcohol 1:22; 6:7; 23:1 Anarchy 1:10; 1:21; 4:1; 6:7; 12:6; 23:3

Protocol No. 7:1-2 – WORLD-WIDE WARS

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>OBJECT OF THE INTENSIFICATION OF ARMAMENTS</i></p> <p>7:1. The intensification of armaments, the increase of police forces – are all essential for the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.</p> <p><i>UPROARS, DISCORDS AND HOSTILITY ALL OVER THE WORLD</i></p> <p>7:2. Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. Therein we gain a double advantage.</p> <p><i>CHECKING THE OPPOSITION OF THE SLAVE CLASS BY WARS AND BY A UNIVERSAL WAR</i></p> <p>In the first place we keep in check all countries, for they will know that we have the power</p>	<p><i>OBJECT OF THE INTENSIFICATION OF ARMAMENTS</i></p> <p>The intensification of armament and the increase of the police force are essential to the realization of the above-mentioned plans. It is necessary that there should be besides ourselves in all countries only the mass of the proletariat, a few millionaires devoted to us, policemen, and soldiers.</p> <p><i>UPROARS, DISCORDS AND HOSTILITY ALL OVER THE WORLD</i></p> <p>We must create unrest, dissensions, and hatred throughout Europe and through European affiliations, also on other continents. In this there is a twofold advantage:</p> <p><i>CHECKING THE OPPOSITION OF THE SLAVE CLASS BY WARS AND BY A UNIVERSAL WAR</i></p> <p>First, we will hold all countries under our influence, since they will realize that we have</p>

whenever we like to create disorders or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language," we shall keep to the opposite tactics and assume the mask of honesty and complacency. In this way the peoples and governments of the GOYIM, whom we have taught to look only at the outside whatever we present to their notice, will still continue to accept us as the benefactors and saviors of the human race.

the power to create disorders or to restore order whenever we wish. All countries have come to regard us as a necessary burden. Second, we will entangle by intrigues all the threads stretched by us into all the governmental bodies by means of politics, economic treaties, or financial obligations. To attain these ends we will worm our way into parleys and negotiations, armed with cunning, but in so-called "official language" we will assume the opposite tactics of seeming honest and reasonable. In this way the peoples and the governments of the Goys, taught by us to regard only the surface of that which we show them, will look upon us as benefactors and saviors of mankind.

Protocol No. 7:3-5 – UNIVERSAL WAR

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p>7:3. We must be in a position to respond to every act of opposition by war with the neighbors of that country which dares to oppose us: but if these neighbors should also venture to stand collectively together against us, then we must offer resistance by a universal war.</p> <p><i>SECURITY MEANS SUCCESS IN THE POLITICAL</i></p> <p>7:4. The principal factor of success in the political is the secrecy of its undertakings: the word should not agree with the deeds of the diplomat.</p> <p><i>THE PRESS AND PUBLIC OPINION</i></p> <p>7:5. We must compel the governments of the GOYIM to take action in the direction favored by our widely conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly promoted by us through the means of that so-called "Great Power" – THE PRESS, WHICH, WITH A FEW EXCEPTIONS THAT MAY BE DISREGARDED, IS ALREADY ENTIRELY IN OUR HANDS.</p> <p><i>THE GUNS OF AMERICA, CHINA, AND JAPAN</i></p> <p>In a word, to sum up our system of keeping the governments of the GOYIM in Europe in check, we shall show our strength to one of</p>	<p>We must be able to overcome all opposition by provoking a war by the neighbors of that country which dares to oppose us. Should, however, those neighbors, in their turn, decide to unite against us we must respond by a world war. [29]</p> <p><i>SECURITY MEANS SUCCESS IN THE POLITICAL</i></p> <p>Chief success in politics lies in the secrecy of its undertakings. There must be inconsistency between the words and actions of diplomats.</p> <p><i>THE PRESS AND PUBLIC OPINION</i></p> <p>We must influence the Goy governments to action beneficial to our broadly conceived plan, now approaching its triumphant goal, creating the impression that such action is demanded by public opinion which in reality is secretly organized by us with the help of the so-called "great power," namely, the press; the latter, however, with few exceptions that need not be considered, is already entirely in our hands.</p> <p><i>THE GUNS OF AMERICA, CHINA, AND JAPAN</i></p> <p>In short, to sum up our system of shackling the Goy governments of Europe, we will show our power to one of them by assassination and</p>

them by terrorist attempts and to all, if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan.	terrorism, and should there be a possibility of all of them rising against us, we will answer them with American, Chinese, or Japanese guns.
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Protocol No. 8:1-3 – PROVISIONAL GOVERNMENT

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>AMBIGUOUS EMPLOYMENT OF JUDICIAL RIGHTS</i></p>	<p><i>AMBIGUOUS EMPLOYMENT OF JUDICIAL RIGHTS</i></p>
<p>8:1 We must arm ourselves with all the weapons which our opponents might employ against us. We must search out in the very finest shades of expression and the knotty points of the lexicon of law justification for those cases where we shall have to pronounce judgments that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth in expressions that shall seem to be the most exalted moral principles cast into legal form.</p>	<p>We must provide ourselves with the same arms our enemies can employ against us. We must seek the most subtle expressions and evasions of the legal dictionary to justify those cases in which we will be forced to announce decisions which may seem unnecessarily bold and unjust, for it is important that these decisions should be expressed in terms so forcible that they will appear as the highest moral rules of a legal character.</p>
<p><i>ASSISTANT OF THE MASONIC DIRECTORATE</i></p> <p>Our directorate must surround itself with all these forces of civilization among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplomats and, finally, with persons prepared by a special super-educational training IN OUR SPECIAL SCHOOLS.</p>	<p><i>ASSISTANT OF THE MASONIC DIRECTORATE</i></p> <p>Our government must be surrounded by all the forces of civilization, in the midst of which it will have to function. It will surround itself with publicists, experienced lawyers, administrators, diplomats, and, finally, people educated along special lines in our special advanced schools.</p>
<p><i>SPECIAL SCHOOLS AND SUPER-EDUCATIONAL TRAINING</i></p> <p>These persons will have consonance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. These chords are the cast of mind of the GOYIM, their tendencies, short-comings, vices and qualities, the particularities of classes and conditions. Needless to say that the talented assistants of authority, of whom I speak, will be taken not from among the GOYIM, who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for. The administrators of the GOYIM sign papers</p>	<p><i>SPECIAL SCHOOLS AND SUPER-EDUCATIONAL TRAINING</i></p> <p>These people will know all the secrets of social existence; they will know all languages composed of political letters and words; they will be familiar with the reverse side of human nature, with all its sensitive chords, upon which they must know how to play. These chords are the structure of the intellects of the Goys, their tendencies, their failings, their vices, and their virtues, the peculiarities of classes and castes. It is evident that the highly talented members of our government, to which I refer, will be recruited not from the ranks[30] of the Goys, accustomed to performing their administrative duties without questioning their aim, and without thinking why they are necessary. The Goy administrators sign papers without reading them and work for profit or for pride.</p>

without reading them, and they serve either for mercenary reasons or from ambition.

ECONOMIST AND MILLIONAIRES

8:2 We shall surround our government with a whole world of economists. That is the reason why economic sciences form the principal subject of the teaching given to the Jews. Around us again will be a whole constellation of bankers, industrialists, capitalists and – THE MAIN THING – MILLIONAIRES, BECAUSE IN SUBSTANCE EVERYTHING WILL BE SETTLED BY THE QUESTION OF FIGURES.

TO WHOM TO ENTRUST RESPONSIBLE POSTS IN THE GOVERNMENT

8:3 For a time, until there will no longer be any risk in entrusting responsible posts in our State to our brother-Jews, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear – this in order to make them defend our interests to their last gasp.

ECONOMIST AND MILLIONAIRES

We will surround our government by a whole world of economists. It is for this reason that economics is the chief science taught to the Jews. We will be surrounded by a crowd of bankers, traders, capitalists, and most important of all, by millionaires, because in essence everything will be decided by a question of figures.

TO WHOM TO ENTRUST RESPONSIBLE POSTS IN THE GOVERNMENT

Meanwhile, as it is not yet safe to give the responsible government posts to our brother Jews, we will give them to people whose record and whose character are such that there is an abyss between them and the people; also to people for whom, in case of disobedience to our orders, there will remain nothing but condemnation or exile—thus forcing them to protect our interests to their last breath.

Protocol No. 9:1-2 – RE-EDUCATION

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>APPLICATION OF MASONIC PRINCIPLES IN THE MATTER OF RE-EDUCATION THE PEOPLES</i></p> <p>1. In applying our principles let attention be paid to the character of the people in whose country you live and act; a general, identical application of them, until such time as the people shall have been reeducated to our pattern, cannot have success. But by approaching their application cautiously you will see that not a decade will pass before the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.</p> <p><i>MASONIC SLOGAN</i></p> <p>9:2 The words of the liberal, which are in effect the words of our masonic watchword, namely, "Liberty, Equality, Fraternity," will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely, into "The right of liberty, the duty of equality, the ideal of</p>	<p><i>APPLICATION OF MASONIC PRINCIPLES IN THE MATTER OF RE-EDUCATION THE PEOPLES</i></p> <p>In applying our principles, turn your attention to the character of the people in whose countries you will be resident and among whom you will act, for a general similar application of them before the reeducation of a people according to our plan cannot be successful. But by advancing carefully in their application you will see that before ten years have passed the most obstinate character will have changed, and we can then count another people among those who already have submitted to us.</p> <p><i>MASONIC SLOGAN</i></p> <p>When we are enthroned we will substitute for the liberal words of our Masonic catchword, "Liberty, Equality, and Fraternity," another group of words expressing simply ideas, namely, "the right of Liberty, the duty of Equality, the ideal of Fraternity." Thus we will speak and ... we shall have the goat by the</p>

brotherhood." That is how we shall put it, – and so we shall catch the bull by the horns ... DE FACTO we have already wiped out every kind of rule except our own, although DE JURE there still remain a good many of them.

MEANING OF ANTI-SEMITISM

Nowadays, if any States raise a protest against us it is only PRO FORMA at our discretion and by our direction, for THEIR ANTI-SEMITISM IS INDISPENSABLE TO US FOR THE MANAGEMENT OF OUR LESSER BRETHREN. I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us.

horns.... De facto, we have already destroyed all governments except our own, although de jure there are still many left.

MEANING OF ANTI-SEMITISM

At present, if any of the governments raises a protest against us, it is done only as a matter of form, and at our desire, and by our order, because their anti-Semitism is necessary to enable us to control our smaller[31] brothers. I will not further explain this, as it has already been the object of numerous discussions.

Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9

Protocol No. 9:3-9 – ILLUMINATI SUPER-STATE

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<i>DICTATORSHIP OF MASONRY</i>	<i>DICTATORSHIP OF MASONRY</i>
9:3 For us there are not checks to limit the range of our activity. Our Super-Government subsists in extra-legal conditions which are described in the accepted terminology by the energetic and forcible word – Dictatorship. I am in a position to tell you with a clear conscience that at the proper time we, the law-givers, shall execute judgment and sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. AND THE WEAPONS IN OUR HANDS ARE LIMITLESS AMBITIONS, BURNING GREEDINESS, MERCILESS VENGEANCE, HATREDS AND MALICE.	In reality there are no obstacles before us. Our super-government exists under such extra-legal conditions that it is common to designate it by an energetic and strong word—a Dictatorship. I can honestly state that at the present time we are law-makers; we are the judges and inflict punishment; we execute and pardon; we, as the chief of all our armies, ride the leader's horse. We rule by indomitable will because we hold in our hands the fragments of a once strong party now subject to us. We possess boundless ambition, burning greed for merciless revenge, and bitter hatred.
<i>TERROR</i>	<i>TERROR</i>
9:4 IT IS FROM US THAT THE ALL-ENGULFING TERROR PROCEEDS.	From us emanates an all-embracing terror.
<i>WHO ARE SERVANTS OF MASONRY</i>	<i>WHO ARE SERVANTS OF MASONRY</i>
WE HAVE IN OUR SERVICE PERSONS OF ALL OPINIONS, OF ALL DOCTRINES, RESTORATING MONARCHISTS, DEMAGOGUES, SOCIALISTS, COMMUNISTS, AND UTOPIAN DREAMERS OF EVERY KIND. We have harnessed them all to the task: EACH ONE OF THEM ON HIS OWN ACCOUNT IS BORING AWAY AT THE LAST REMNANTS OF AUTHORITY, IS STRIVING TO	People of all opinions and of all doctrines are in our service; people who desire to restore monarchies, demagogues, socialists, communists, and other utopians. We have had to put all of them to work; every one of them is undermining the last remnant of authority, is trying to overthrow all existing order. All the governments have been tortured by this procedure; they beg for peace, and for the sake of peace are prepared to make any sacrifice, but

OVERTHROW ALL ESTABLISHED FORM OF ORDER. By these acts all States are in torture; they exhort to tranquility, are ready to sacrifice everything for peace: BUT WE WILL NOT GIVE THEM PEACE UNTIL THEY OPENLY ACKNOWLEDGE OUR INTERNATIONAL SUPER-GOVERNMENT, AND WITH SUBMISSIVENESS.

9:5 The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. DIVISION INTO FRACTIONAL PARTIES HAS GIVEN THEM INTO OUR HANDS, FOR, IN ORDER TO CARRY ON A CONTESTED STRUGGLE ONE MUST HAVE MONEY, AND THE MONEY IS ALL IN OUR HANDS.

MEANING OF THE 'CLEAR-SIGHTED' AND THE 'BLIND' FORCES OF THE NON-ILLUMINIST STATES

9:6 We might have reason to apprehend a union between the "clear-sighted" force of the GOY kings on their thrones and the "blind" force of the GOY mobs, but we have taken all the needful measure against any such possibility: between the one and the other force we have erected a bulwark in the shape of a mutual terror between them. In this way the blind force of the people remains our support and we, and we only, shall provide them with a leader and, of course, direct them along the road that leads to our goal.

COMMUNION BETWEEN AUTHORITY AND MOB

9:7 In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into close communion with it, if not actually in person, at any rate through some of the most trusty of our brethren. When we are acknowledged as the only authority we shall discuss with the people personally on the market, places, and we shall instruct them on questings of the political in such wise as may turn them in the direction that suits us.

9:8 Who is going to verify what is taught in the village schools? But what an envoy of the government or a king on his throne himself may say cannot but become immediately known to the whole State, for it will be spread abroad by the voice of the people.

LICENSE OF LIBERALISM

9:9 In order to annihilate the institutions of the GOYIM before it is time we have touched them

we will not give them peace until they recognize our international super-government openly and with submission.

The masses have begun to demand the solution of the social problem by means of an international agreement. The division into parties has delivered all of them to us, because in order to conduct a party struggle money is required, and we have it all.

MEANING OF THE 'CLEAR-SIGHTED' AND THE 'BLIND' FORCES OF THE NON-ILLUMINIST STATES

We might fear the union of the intelligent power of the Goys' rulers with the blind power of the masses, but we have taken all measures against such a possibility. Between the two powers we have raised a wall in the form of mutual terror; thus the blind power of the people continues to be our support, and we alone will act as its leader and, naturally, we will direct it towards our goal.

COMMUNION BETWEEN AUTHORITY AND MOB

To prevent the hand of the blind from freeing itself from our guidance, we must from time to time keep in close touch with the masses, if not through personal contact then through our most devoted brethren. When we become a recognized power we will personally address the masses in open places, and we will expound political problems in the desired direction.

[32]

How verify what is taught in village schools? But whatever the representative of the government or the ruler himself states will be immediately known to the entire nation, for it will rapidly spread by the voice of the people.

LICENSE OF LIBERALISM

In order not prematurely to destroy Goy institutions, we have touched them with our

<p>with craft and delicacy, and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sense of order; we have replaced them by the chaotic license of liberalism.</p> <p><i>CAPTURE OF EDUCATION AND TRAINING</i></p> <p>We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, BUT PRINCIPALLY INTO EDUCATION AND TRAINING AS BEING THE CORNERSTONES OF A FREE EXISTENCE.</p>	<p>efficient hands and grasped the ends of the springs of their mechanism. Formerly these springs were in rigid but just order; we have changed it to liberal, disorderly, and arbitrary lawlessness.</p> <p><i>CAPTURE OF EDUCATION AND TRAINING</i></p> <p>We have affected legal procedure, electoral law, the press, personal freedom, and, most important, education, the corner-stone of free existence.</p>
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Super-government 1:21; 5:11; 6:3; 9:3-4

Protocol No. 9:10-13 – CHRISTIAN YOUTH DESTROYED

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>FALSE THEORIES</i></p> <p>9:10 WE HAVE FOOLED, BEMUSED AND CORRUPTED THE YOUTH OF THE “GOYIM” BY REARING THEM IN PRINCIPLES AND THEORIES WHICH ARE KNOWN TO US TO BE FALSE ALTHOUGH IT IS THAT THEY HAVE BEEN INculcated.</p>	<p><i>FALSE THEORIES</i></p> <p>We have misled, corrupted, fooled, and demoralized the youth of the Goys by education along principles and theories known by us to be false but which we ourselves have inspired.</p>
<p><i>INTERPRETATION OF LAWS</i></p> <p>9:11 Above the existing laws without substantially altering them, and by merely twisting them into contradictions of interpretations, we have erected something grandiose in the way of results. These results found expression in the fact that the INTERPRETATIONS MASKED THE LAW: afterwards they entirely hid them from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.</p>	<p><i>INTERPRETATION OF LAWS</i></p> <p>Without changing substantially the existing law we have created stupendous results by distorting the laws through contradictory interpretations. These results first manifested themselves by the fact that interpretation has concealed the law itself, and thereafter has completely hidden it from the eyes of the governments by the impossibility of understanding such complicated jurisprudence.</p>
<p>9:12 This is the origin of the theory of course of arbitration.</p>	<p>Hence the theory of the court of conscience.[4]</p>
<p><i>THE 'UNDERGROUNDS'</i> (METROPOLITAINS)</p> <p>9:13 You may say that the GOYIM will rise upon us, arms in hand, if they guess what is going on before the time comes; but in the West we have against this a maneuver of such appalling terror that the very stoutest hearts quail – the undergrounds, metropolitans, those subterranean corridors which, before the time comes, will be driven under all the capitals and</p>	<p><i>THE 'UNDERGROUNDS'</i> (METROPOLITAINS)</p> <p>You may say that there will be an armed rising against us if our plans are discovered prematurely; but in anticipation of this we have such a terrorizing maneuver in the West that even the bravest soul will shudder.</p> <p>Underground passages will be established by that time in all capitals, from where they can be</p>

from whence those capitals will be blown into the air with all their organizations and archives.

exploded, together with all their institutions and national documents.

Protocol No. 10:1-2 – PREPARING FOR POWER

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>THE OUTSIDE APPEARANCES IN THE POLITICAL</i></p> <p>10:1 To-day I begin with a repetition of what I said before, and I BEG YOU TO BEAR IN MIND THAT GOVERNMENTS AND PEOPLE ARE CONTENT IN THE POLITICAL WITH OUTSIDE APPEARANCES. And how, indeed, are the GOYIM to perceive the underlying meaning of things when their representatives give the best of their energies to enjoying themselves? For our policy it is of the greatest importance to take cognizance of this detail; it will be of assistance to us when we come to consider the division of authority of property, of the dwelling, of taxation (the idea of concealed taxes), of the reflex force of the laws. All these questions as such ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them they must not be categorically named, it must merely be declared without detailed exposition that the principles of contemporary law are acknowledged by us. The reason of keeping silence in this respect is that by not naming a principle we leave ourselves freedom of action, to drop this or that out of it without attracting notice; if they were all categorically named they would all appear to have been already given.</p> <p><i>THE 'GENIUS' OF MISCHIEF</i></p> <p>10:2 The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: “rascally, well, yes, it is rascally, but it's clever! ... a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!” ...</p>	<p><i>THE OUTSIDE APPEARANCES IN THE POLITICAL</i></p> <p>To-day I will begin by reiterating what has already been stated. I beg you to remember that the government and the masses are satisfied with visible results in politics. How can they examine the inner meaning of things when their representatives[33] consider that pleasure is above everything? It is important to know one detail in our policy. It will help us in discussing division of authority, freedom of speech, of the press, of religion (faith), the right of assembly, equality before the law, inviolability of property and of the home, indirect taxes and the retrospective force of law. All such questions should never be directly and openly discussed before the masses. When it becomes necessary for us to discuss them, they should not be elaborated but merely mentioned, without going into details, pointing out that modern legal principles are being accepted by us. The significance of this reticence lies in the fact that a principle which has not been openly declared gives us freedom of action to exclude unnoticed one point or another, whereas if elaborated the principle becomes as good as established.</p> <p><i>THE 'GENIUS' OF MISCHIEF</i></p> <p>The people feel an especial love and admiration towards the political genius, and they always react to their acts of violence as follows: “Yes, of course it is villainy, but how clever!—It is a trick but cleverly done! So majestically! so impudently!...”</p>

Protocol No. 10:3-7 – OUR GOAL – WORLD POWER

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>WHAT IS PROMISED BY A MASONIC COUP D'ETAT?</i></p> <p>10:3 We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.</p> <p style="text-align: center;"><i>UNIVERSAL SUFFRAGE</i></p> <p>10:4 WHEN WE HAVE ACCOMPLISHED OUR COUP D'ETAT WE SHALL SAY THEN TO THE VARIOUS PEOPLES: "EVERYTHING HAS GONE TERRIBLY BADLY, ALL HAVE BEEN WORN OUT WITH SUFFERING. WE ARE DESTROYING THE CAUSES OF YOUR TORMENT – NATIONALITIES, FRONTIERS, DIFFERENCES OF COINAGES. YOU ARE AT LIBERTY, OF COURSE, TO PRONOUNCE SENTENCE UPON US, BUT CAN IT POSSIBLY BE A JUST ONE IF IT IS CONFIRMED BY YOU BEFORE YOU MAKE ANY TRIAL OF WHAT WE ARE OFFERING YOU."... THEN WILL THE MOB EXALT US AND BEAR US UP IN THEIR HANDS IN A UNANIMOUS TRIUMPH OF HOPES AND EXPECTATIONS. VOTING, WHICH WE HAVE MADE THE INSTRUMENT WHICH WILL SET US ON THE THRONE OF THE WORLD BY TEACHING EVEN THE VERY SMALLEST UNITS OF MEMBERS OF THE HUMAN RACE TO VOTE BY MEANS OF MEETINGS AND AGREEMENTS BY GROUPS, WILL THEN HAVE SERVED ITS PURPOSES AND WILL PLAY ITS PART THEN FOR THE LAST TIME BY A UNANIMITY OF DESIRE TO MAKE CLOSE ACQUAINTANCE WITH US BEFORE CONDEMNING US.</p> <p>10:5 TO SECURE THIS WE MUST HAVE EVERYBODY VOTE WITHOUT DISTINCTION OF CLASSES AND QUALIFICATIONS, in order to establish an absolute majority, which cannot be got from the educated propertied classes.</p>	<p><i>WHAT IS PROMISED BY A MASONIC COUP D'ETAT?</i></p> <p>We count upon attracting all nations to the construction of the foundations of the new edifice which has been planned by us. It is for this reason that it is necessary for us first of all to acquire that spirit of daring, enterprise, and force which, through our agents, will enable us to overcome all obstacles in our path.</p> <p style="text-align: center;"><i>UNIVERSAL SUFFRAGE</i></p> <p>When we accomplish our coup d'état, we will say to the peoples: "Everything went badly; all of you have suffered. We will abolish the cause of your sufferings, that is to say, nationalities, frontiers, and national currencies. Of course you are free to condemn us, but would your judgment be just if you were to pronounce it before giving a trial to what we will give you?" Thereafter they will exalt us with a sentiment of unanimous delight and hope. The voting system which we have used as a tool for our enthronement, and to which we have accustomed even the most humble members of humanity by organizing meetings and prearranged agreements, will have performed its last service and will make its last appearance in the expression of a unanimous desire to become more [34] closely acquainted with us before having pronounced a judgment.</p> <p>To attain this we must force all to vote, without class discrimination, to establish the autocracy of the majority, which cannot be obtained from the intellectual classes alone.</p>

ABOLITION OF THE FAMILY

In this way, by inculcating in all a sense of self-importance, we shall destroy among the GOYIM the importance of the family and its educational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention.

ABOLITION OF THE FAMILY

Through this method of accustoming every one to the idea of self-determination, we will shatter the Goy family and its educational importance. We will not allow the formation of individual minds, because the mob, under our guidance, will prevent them from distinguishing themselves or even expressing themselves. The mob has become accustomed to listen only to us who pay it for obedience and attention.

LEADERS IN MASONRY

In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this regime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

THE GENIUS WHO IS GUIDE OF MASONRY

10:6 A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognizance of the scheme of action but not to discuss it lest we disturb its artfulness, the interdependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labor of this kind by means of numerous votings is to impress upon it the stamp of all ratiocinations and misunderstandings which have failed to penetrate the depth and nexus of its plotting. We want our schemes to be forcible and suitably concocted. Therefore WE OUGHT NOT TO FLING THE WORK OF GENIUS OF OUR GUIDE to the fangs of the mob or even of a select company.

INSTITUTIONS AND THEIR FUNCTIONS

10:7 These schemes will not turn existing institutions upside down just yet. They will only effect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

LEADERS IN MASONRY

We will thus create such a blind power that it will be unable to move without the guidance of our agents, sent by us to replace their leaders.

The masses will submit to this régime because they will know that their earnings, perquisites, and other benefits depend upon these leaders.

THE GENIUS WHO IS GUIDE OF MASONRY

The plan of government must emanate already formed from one head, as it would be impossible to put it together if disintegration by many minds into small pieces is allowed. That is why we only are allowed to know the plan of action; but we must not discuss it in order not to affect its ingenuity, the correlation between its component parts, the practical force of the secret meaning of its every clause. Were such a plan to be submitted to and altered by frequent voting, it would reflect the stamp of the misconceptions of every one who has not penetrated its depth and the correlation of its aims. For this reason our plans must be strongly and clearly conceived. Consequently, the inspired work of our leader must not be thrown to the mercy of the mob or even of a limited group.

INSTITUTIONS AND THEIR FUNCTIONS

These plans will not immediately upset contemporary institutions. They will only alter their organization, and consequently the entire combination of their development, which will thus be directed according to the plans laid down by us.

Protocol No. 10:8-10 – POISON OF LIBERALISM

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p>10:8 Under various names there exists in all countries approximately one and the same thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government – administrative, legislative, executive, wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State falls sick, like a human body, and... will die.</p>	<p>More or less the same institutions exist in different countries under different names, such as representative bodies, ministries, senate, state council, legislative and executive bodies. It is not necessary for me to explain to you the connecting mechanism of these different institutions, as it is well known to you. I only call to your attention that every one of [35] the aforesaid institutions fulfills some important governmental function, and, moreover, I beg you to notice that the word "important" refers not to the institution but to the function. Consequently, it is not the institutions that are important but their functions. Such institutions have divided among themselves all the functions of government, namely, administrative, legislative, and executive powers; therefore, their functions in the state organism have become similar to those in a human body. If one part of the governmental machine is injured, the state itself falls ill, in the same way as the human body, and then it dies.</p>
<p style="text-align: center;"><i>THE POISON OF LIBERALISM</i></p> <p>10:9 When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness – blood poisoning. All that remains is to await the end of their death agony.</p>	<p style="text-align: center;"><i>THE POISON OF LIBERALISM</i></p> <p>When we injected the poison of liberalism into the state organism, its entire political complexion changed; the states became infected with a mortal disease, namely, the decomposition of the blood. It is only necessary to await the end of their agony.</p>
<p style="text-align: center;"><i>CONSTITUTION- A SCHOOL OF PARTY DISCORD</i></p> <p>10:10 Liberalism produced Constitutional States, which took the place of what was the only safeguard of the GOYIM, namely, Despotism; and A CONSTITUTION, AS YOU WELL KNOW, IS NOTHING ELSE BUT A SCHOOL OF DISCORDS, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims – in a word, a school of everything that serves to destroy the personality of State activity. THE TRIBUNE OF THE "TALKERICS" HAS, NO LESS EFFECTIVELY THAN THE PRESS, CONDEMNED THE RULERS TO INACTIVITY AND IMPOTENCE, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed.</p>	<p style="text-align: center;"><i>CONSTITUTION- A SCHOOL OF PARTY DISCORD</i></p> <p>Constitutional governments were born of liberalism, which replaced the autocracy that was the salvation of the Goyim, for the constitution, as you well know, is nothing more than a school for dispute, discussion, disagreement, fruitless party agitation, dissension, party tendencies—in other words, a school for everything which weakens the efficiency of government. The platform no less than the press condemned the authorities to inaction and impotency and thereby rendered them useless and superfluous, for which reason they were overthrown in many countries.</p>
<p style="text-align: center;"><i>ERA OF REPUBLICS</i></p> <p>THEN IT WAS THAT THE ERA OF REPUBLICS BECOME POSSIBLE OF REALIZATION; AND THEN IT WAS THAT</p>	<p style="text-align: center;"><i>ERA OF REPUBLICS</i></p> <p>The rise of the republican era then became possible, and then we substituted for the ruler a caricature of government—a president chosen</p>

WE REPLACED THE RULER BY A CARICATURE OF A GOVERNMENT – BY A PRESIDENT, TAKEN FROM THE MOB, FROM THE MIDST OF OUR PUPPET CREATURES, OR SLAVES. This was the foundation of the mine which we have laid under the GOY people, I should rather say, under the GOY peoples.

from the mob, from among our creatures, our slaves. This was the kind of mine we laid under the Goys, or, more correctly, under the Goy nations.

Republic 4:1; 10:10; 10:13-15; 12:12

Protocol No. 10:11-16 – WE NAME PRESIDENTS

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>PRESIDENTS- THE PUPPETS OF MASONRY</i></p> <p>10:11 In the near future we shall establish the responsibility of presidents.</p> <p>10:12 By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganize the country? ... <i>'PANAMA'</i></p> <p>10:13 In order that our scheme may produce this result we shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other – then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honor connected with the office of president.</p> <p><i>PART PLAYED BY CHAMBER OF DEPUTIES AND PRESIDENT</i></p> <p>The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president, a puppet in our hands.</p> <p><i>MASONRY- THE LEGISLATIVE FORCE</i></p> <p>Naturally, the authority of the presidents will then become a target for every possible form of attack, but we shall provide him with a means of self-defense in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that some blind slave of ours – the</p>	<p><i>PRESIDENTS- THE PUPPETS OF MASONRY</i></p> <p>In the near future we will make the president a responsible officer, whereupon we will no longer stand on ceremony in carrying out the things for which our dummy will be responsible. What difference does it make to us that the ranks of those aiming at authority will thin out, that confusion will result from inability to find presidents, confusion which will definitely disorganize the country?</p> <p><i>'PANAMA'</i></p> <p>To accomplish our plan, we will engineer the election of presidents whose past record contains some hidden scandal, some "Panama"—then they will be faithful executors of our orders from fear of exposure, and from the natural desire [36] of every man who has reached authority to retain the privileges, advantages, and dignity connected with the position of president.</p> <p><i>PART PLAYED BY CHAMBER OF DEPUTIES AND PRESIDENT</i></p> <p>The Chamber of Deputies will elect, protect, and screen presidents, but we will deprive it of the right of initiating laws or of amending them, for this right will be granted by us to the responsible president, a puppet in our hands.</p> <p><i>MASONRY- THE LEGISLATIVE FORCE</i></p> <p>Of course then the power of the president will become the target of numerous attacks, but we will give him the means of self-protection by giving him the right of directly applying to the people, for their decision, over the heads of their representatives. In other words, he will turn to the same blind slave—to the majority of</p>

majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defense of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

10:14 It is easy to understand that in these conditions the key of the shrine will lie in our hands, and no one outside ourselves will any longer direct the force of legislation.

NEW REPUBLICAN CONSTITUTION

10:15 Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpolation on government measures, on the pretext of preserving political secrecy, and, further, we shall by the new constitution reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people ... Upon the president will depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, upon the responsibility established by use of the president, WE SHALL INSTIGATE MINISTERS AND OTHER OFFICIALS OF THE HIGHER ADMINISTRATION ABOUT THE PRESIDENT TO EVADE HIS DISPOSITIONS BY TAKING MEASURES OF THEIR OWN, for doing which they will be made the scapegoats in his place ... This part we especially recommend to be given to be played by the Senate, the Council of State, or the Council of Ministers, but not to an individual official.

10:16 The president will, at our discretion, interpret the sense of such of the existing laws

the mob. Moreover, we will empower the president to proclaim martial law. We will justify this prerogative under the pretext that the president, as chief of the national army, must control it in order to protect the new republican constitution, which he, as a responsible representative of this constitution, is bound to defend.

It is obvious that under such conditions the keys to the shrine will be in our hands, and nobody except ourselves will be able to guide the legislative power.

NEW REPUBLICAN CONSTITUTION

We will also take away from the Chamber, with the introduction of the new republican constitution, the right of interpellation in regard to governmental measures, under the pretext that political secrets must be preserved. With the aid of this new constitution we will reduce the number of representatives to the minimum, thus also reducing to the same extent political passions and passion for politics. If, in spite of this, those remaining are recalcitrant, we will abolish them completely by appealing to the majority of the people.

The appointment of the president and vice presidents of the Chamber and Senate will be the prerogative of the president. Instead of continuous parliamentary sessions, we will shorten them to a few months. Moreover, the president, as chief executive, will have the right to convene or dissolve parliament, and in the case of dissolution, defer the appointment of a new parliament. But to prevent the president from being held responsible before our plans are matured for the results of all these essentially illegal actions inaugurated by us, we will give the ministers and other high administrative officials surrounding the president the idea of circumventing his orders by issuing instructions of their own. Consequently, they will [37] be made responsible instead of him. We recommend that the execution of this plan be given especially to the Senate, State Council, or Council of Ministers, and not to individuals.

Under our guidance the president will interpret in ambiguous ways such existing laws as it is

<p>as admit of various interpretation; he will further annul them when we indicate to him the necessity to do so, besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext both for the one and the other being the requirements for the supreme welfare of the State.</p>	<p>possible so to interpret. Moreover, he will annul them when the need is pointed out to him by us: he will also have the right to propose temporary laws and even modifications in the constitutional work of government, alleging as the motive for so doing the exigencies of the welfare of the country.</p>
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Constitution 3:2,5; 10:13-17; 11:2-3 Republic 4:1; 10:10; 10:13-15; 12:12

Protocol No. 10:17-20 – WE SHALL DESTROY

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>TRANSITION TO MASONIC 'DESPOTISM'</i></p> <p>10:17 By such measure we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into OUR DESPOTISM.</p>	<p><i>TRANSITION TO MASONIC 'DESPOTISM'</i></p> <p>By such measures we will be able to destroy gradually, step by step, everything that, upon entering into our rights, we were obliged to introduce into government constitutions as a transition to the imperceptible abolition of all constitutions, when the time comes to convert all government into our autocracy.</p>
<p><i>MOMENT FOR THE PROCLAMATION OF 'THE LORD OF ALL THE WORLD'</i></p> <p>10:18 The recognition of our despot may also come before the destruction of the constitution; the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence – a matter which we shall arrange for – of their rulers, will clamor: "Away with them and give us one king over all the earth who will unite us and annihilate the causes of disorders – frontiers, nationalities, religions, State debts – who will give us peace and quiet which we cannot find under our rulers and representatives."</p>	<p><i>MOMENT FOR THE PROCLAMATION OF 'THE LORD OF ALL THE WORLD'</i></p> <p>The recognition of our autocrat may come even before the abolition of the constitution; the moment for this recognition will come when the people, tormented by dissension and the incompetency of their rulers, incited by us, will exclaim: Depose them, and give us one universal sovereign who will unite us and abolish the causes of dissension—national frontiers, religion, state indebtedness—and who will give us the peace and quiet which we cannot find with our rulers and representatives.</p>
<p><i>INOCULATION OF DISEASES AND OTHER TRICKS OF MASONRY</i></p> <p>10:19 But you yourselves perfectly well know that TO PRODUCE THE POSSIBILITY OF THE EXPRESSION OF SUCH WISHES BY ALL THE NATIONS IT IS INDISPENSABLE TO TROUBLE IN ALL COUNTRIES THE PEOPLE'S RELATIONS WITH THEIR GOVERNMENTS SO AS TO UTTERLY EXHAUST HUMANITY WITH DISSENSION, HATRED, STRUGGLE, ENVY AND EVEN BY THE USE OF</p>	<p><i>INOCULATION OF DISEASES AND OTHER TRICKS OF MASONRY</i></p> <p>But you know well that to render such a universal expression of desire possible, it is necessary continuously to disturb the relationship between the people and the government in all countries, and so to exhaust everybody by the dissension, hostility, struggle, hatred, and even martyrdom, hunger, inoculation of diseases, and misery, as to make the Goys see no other solution than an appeal to our money and complete rule.</p>

<p>TORTURE, BY STARVATION, BY THE INOCULATION OF DISEASES, BY WANT, SO THAT THE “GOYIM” SEE NO OTHER ISSUE THAN TO TAKE REFUGE IN OUR COMPLETE SOVEREIGNTY IN MONEY AND IN ALL ELSE.</p> <p>10:20 But if we give the nations of the world a breathing space the moment we long for is hardly likely ever to arrive.</p>	<p>Should we give the people a rest, however, the longed for moment will probably never arrive.</p>
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Constitution 3:2,5; 10:13-17; 11:2-3

Protocol No. 11:1-3 – THE TOTALITARIAN STATE

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>PROGRAMME OF THE NEW CONSTITUTION</i></p> <p>11:1 The State Council has been, as it were, the emphatic expression of the authority of the ruler: it will be, as the “show” part of the Legislative Corps, what may be called the editorial committee of the laws and decrees of the ruler.</p> <p>11:2 This, then, is the programme of the new constitution. We shall make Law, Right and Justice (1) in the guise of proposals to the Legislative Corps, (2) by decrees of the president under the guise of general regulations, of orders of the Senate and of resolutions of the State Council in the guise of ministerial orders, (3) and in case a suitable occasion should arise – in the form of a revolution in the State.</p> <p><i>CERTAIN DETAILS OF THE PROPOSED REVOLUTION</i></p> <p>11:3 Having established approximately the MODUS AGENDI we will occupy ourselves with details of those combinations by which we have still to complete the revolution in the course of the machinery of State in the direction already indicated. By these combinations I mean the freedom of the Press, the right of association, freedom of conscience, the voting principle, and many another that must disappear for ever from the memory of man, or undergo a radical alteration the day after the promulgation of the new constitution. It is only at the moment that we shall be able at once to announce all our orders, for, afterwards, every noticeable alteration will be dangerous, for the</p>	<p><i>PROGRAMME OF THE NEW CONSTITUTION</i></p> <p>The Council of State will tend to accentuate the power of the ruler; in the capacity of an ostensible legislative body, it will act as a committee for the drawing up of laws and statutes on behalf of the ruler.</p> <p>[38]</p> <p>The following is the program of the new constitution which we are preparing. We will make laws and control the courts in the following manner: 1. By suggestions to the legislative body. 2. By means of orders issued by the president as general statutes, decrees of the Senate, and decisions of the Council of State, as regulations passed by the ministries. 3. And when the opportune moment arrives—in the form of a coup d'état.</p> <p><i>CERTAIN DETAILS OF THE PROPOSED REVOLUTION</i></p> <p>Having thus roughly outlined the <i>modus agendi</i>, we will now take up in detail those measures by which we will complete the development of the governmental mechanism in the above direction. By these measures, I mean the freedom of the press, the right of assembly, religious freedom, electoral rights, and many other things which must disappear from the human repertoire, or must be fundamentally altered on the day following the declaration of the new constitution. It is only at this moment that it will become possible for us to announce all our decrees, for at any time in the future every perceptible change would be dangerous, and this for the following reasons:</p>

following reasons: if this alteration be brought in with harsh severity and in a sense of severity and limitations, it may lead to a feeling of despair caused by fear of new alterations in the same direction; if, on the other hand, it be brought in a sense of further indulgences it will be said that we have recognized our own wrong-doing and this will destroy the prestige of the infallibility of our authority, or else it will be said that we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory... Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognize once for all that we are so strong, so inexpugnable, so super-abundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them ... Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all.

If these changes should be introduced and rigidly enforced, it might cause despair by creating the fear of further changes in a similar direction; if, however, they are made with a tendency to subsequent leniency, then it might be said that we have recognized our mistakes, which would undermine the faith in the infallibility of the new authority; it might also be said that we were frightened, and that we were forced to make concessions for which nobody would be thankful since they would be considered as legitimately due.

Any of these impressions would be detrimental to the prestige of the new constitution. It is necessary for us that, from the first moment of its proclamation, when the people are still dumbfounded by the accomplished revolution and are in a state of terror and surprise, they should realize we are so strong, so invulnerable, and so mighty that we shall in no case pay attention to them, and not only will we ignore their opinions and desires, but be ready to and capable of suppressing at any moment or place any sign of opposition with indisputable authority. We shall want the people to realize that we have taken at once everything we wanted, and that we shall under no circumstances share our power with them. Then [39] they will close their eyes to everything out of fear and will await further developments.

Constitution 3:2,5; 10:13-17; 11:2-3

Protocol No. 11:4-9 – WE ARE WOLVES

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>THE GOYIM- A PACK OF SHEEP</i></p> <p>11:4 The GOYIM are a flock of sheep, and we are their wolves. And you know what happens when the wolves get hold of the flock?</p> <p>11:5 There is another reason also why they will close their eyes: for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties....</p> <p>11:6 It is not worth to say anything about how long a time they will be kept waiting for this return of their liberties....</p> <p><i>SECRET MASONRY AND ITS 'SHOW' LODGES</i></p>	<p><i>THE GOYIM- A PACK OF SHEEP</i></p> <p>The Goys are like a flock of sheep—we are wolves. Do you know what happens to sheep when wolves get into the fold?</p> <p>They will also close their eyes to everything because we will promise to return to them all their liberties after the enemies of peace have been subjugated and all the parties pacified.</p> <p>Is it necessary to say how long they would have to wait for the return of their liberties?</p> <p><i>SECRET MASONRY AND ITS 'SHOW' LODGES</i></p>

11:7 For what purpose then have we invented this whole policy and insinuated it into the minds of the GOY without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribe unattainable by the direct road? It is this which has served as the basis for our organization of SECRET MASONRY WHICH IS NOT KNOWN TO, AND AIMS WHICH ARE NOT EVEN SO MUCH AS SUSPECTED BY, THESE "GOY" CATTLE, ATTRACTED BY US INTO THE "SHOW" ARMY OF MASONIC LODGES IN ORDER TO THROW DUST IN THE EYES OF THEIR FELLOWS.

11:8 God has granted to us, His Chosen People, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

11:9 There now remains not much more for us to build up upon the foundation we have laid.

Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9 *God* 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Why have we conceived and inspired this policy for the Goys without giving them an opportunity to examine its inner meaning if not for the purpose of attaining by a circuitous method what is unattainable for our scattered race by a direct road?

This constituted a base for our organization of secret masonry which is not known to and whose aims are not even suspected by these cattle, the Goys. They have been decoyed by us into our numerous ostensible organizations, which appear to be Masonic lodges, so as to divert the attention of their co-religionists.

God has given us, his chosen people, the power to scatter, and what to all appears to be our weakness, has proved to be our strength, and has now brought us to the threshold of universal rule.

Little remains to be built on these foundations.

Protocol No. 12:1-3 – CONTROL OF THE PRESS

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>MASONIC INTERPRETATION OF THE WORD 'FREEDOM'</i></p> <p>12:1 The word "freedom," which can be interpreted in various ways, is defined by us as follows –</p> <p>12:2 Freedom is the right to do that which the law allows. This interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid program.</p> <p><i>FUTURE OF THE PRESS IN THE MASONIC KINGDOM</i></p> <p>12:3 We shall deal with the press in the following way: what is the part played by the press to-day? It serves to excite and inflame those passions which are needed for our</p>	<p><i>MASONIC INTERPRETATION OF THE WORD 'FREEDOM'</i></p> <p>The word "Liberty" can be differently interpreted. We will define it as follows:</p> <p>Liberty is the right to do that which is permitted by law. Such a definition of this word will eventually serve us, because liberty will be in our power; and also because the laws will either destroy or construct only what we desire in accordance with the above mentioned program.</p> <p><i>FUTURE OF THE PRESS IN THE MASONIC KINGDOM</i></p> <p>We will deal with the press in the following manner: What is the present role of the press? It serves to arouse furious passions or egotistic party dissensions which may be necessary [40]</p>

purpose or else it serves selfish ends of parties. It is often vapid, unjust, mendacious, and the majority of the public have not the slightest idea what ends the press really serves.

CONTROL OF THE PRESS

We shall saddle and bridle it with a tight curb: we shall do the same also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The produce of publicity, which nowadays is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State: we shall law on it a special stamp tax and require deposits of caution-money before permitting the establishment of any organ of the press or of printing offices; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposit of caution-money and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility. The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without occasion or justification. I BEG YOU TO NOTE THAT AMONG THOSE MAKING ATTACKS UPON US WILL ALSO BE ORGANS ESTABLISHED BY US, BUT THEY WILL ATTACK EXCLUSIVELY POINTS THAT WE HAVE PRE-DETERMINED TO ALTER.

for our purpose. It is empty, unjust, inaccurate, and most people do not understand what end it serves.

CONTROL OF THE PRESS

We will shackle it and keep a tight rein on it. We will also do the same with other printed matter, for what use would it be for us to rid ourselves of attacks on the part of the periodical press if we remain open to criticism through pamphlets and books? We will convert the products of publicity, now so expensive, owing to the need of censorship, into a source of income for our state. We will impose a special stamp tax. When a newspaper printing shop is started, bonds will have to be deposited, which will guarantee our government from all attacks on the part of the press. In case of an attack, we will mercilessly impose fines. Such measures as stamps, bonds, and fines, the payment of which is guaranteed by the bonds, will bring a huge income to the government. It is true that party papers might not fear the loss of money, so we will suppress these after the second attack on us. No one shall touch the prestige of our political infallibility and remain unpunished. The pretext for stopping a publication will be that the publication in question excites public opinion without cause or reason. I ask you to bear in mind that among those who attack us there will be also organs established by us, but they will attack exclusively those points which we plan to change.

Protocol No. 12:4-6 – WE CONTROL THE PRESS

VICTOR MARDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>COMMUNICATION AGENCIES</i></p> <p>12:4 NOT A SINGLE ANNOUNCEMENT WILL REACH THE PUBLIC WITHOUT OUR CONTROL. Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already</p>	<p><i>COMMUNICATION AGENCIES</i></p> <p>Not one notice will be made public without our control. This is already being done by us, since the news from all parts of the world is received through several agencies in which it is centralized.</p>

entirely ours and will give publicity only to what we dictate to them.

12:5 If already now we have contrived to possess ourselves of the minds of the GOY communities to such an extent the they all come near looking upon the events of the world through the colored glasses of those spectacles we are setting astride their noses; if already now there is not a single State where there exist for us any barriers to admittance into what GOY stupidity calls State secrets: what will our positions be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world

WHAT IS PROGRESS AS UNDERSTOOD BY MASONRY?

12:6 Let us turn again to the FUTURE OF THE PRINTING PRESS. Every one desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefore, which, in case of any fault, will be immediately impounded. With such measures THE INSTRUMENT OF THOUGHT WILL BECOME AN EDUCATIVE MEANS ON THE HANDS OF OUR GOVERNMENT, WHICH WILL NO LONGER ALLOW THE MASS OF THE NATION TO BE LED ASTRAY IN BY-WAYS AND FANTASIES ABOUT THE BLESSINGS OF PROGRESS. Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because progress, or rather the idea of progress, has introduced the conception of every kind of emancipation, but has failed to establish its limits All the so-called liberals are anarchists, if not in fact, at any rate in thought. Every one of them in hunting after phantoms of freedom, and falling exclusively into license, that is, into the anarchy of protest for the sake of protest....

These agencies will then be completely in our power and they will publish only such news as we will permit.

If we have already managed to subjugate the minds of the Goys to such an extent that almost all of them see world events through colored glasses which we put over their eyes; if, even at present, there is not one state which bars our access to state secrets, so termed by the stupid Goys, then what will it be when we, in the person of our universal sovereign, are the recognized rulers of the world?

WHAT IS PROGRESS AS UNDERSTOOD BY MASONRY?

Let us return to the future of the press. Anybody who wishes to become an editor, a librarian, or a printer, will be obliged to obtain a diploma, which in case of disobedience will be immediately revoked.

With such measures, thought will become an educational instrument[41] in the hands of our government, which will not allow the people to be led astray into realms of fancy and dreams about benevolent progress. Who of us does not know that these fantastic blessings are the direct road to baseless hopes which lead to anarchistic relations between the people and the government? Progress, or better still the idea of progress, has led to the creation of different modes of emancipation without setting any limit to it. All so-called liberals are essentially anarchists in thought if not in action. Each one of them pursues the phantom of liberty, becoming self-willed, that is to say, falling into a state of anarchy by protesting for the mere sake of protesting.

Anarchy 1:10; 1:21; 4:1; 6:7; 12:6; 23:3

Protocol No. 12:7-14 – FREE PRESS DESTROYED

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p style="text-align: center;"><i>MORE ABOUT THE PRESS</i></p> <p>12:7 We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution- money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read, especially as they will be costly. At the same time what we shall publish ourselves to influence mental development in the direction laid down for our profit will be cheap and will be read voraciously. The tax will bring vapid literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions in print the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.</p> <p>12:8 Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralize the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. This, however, must in no wise be suspected by the public. For which reason all journals published by us will be of the most opposite, in appearance, tendencies and opinions, thereby creating confidence in us and bringing over to us quite unsuspecting opponents, who will thus fall into our trap and be rendered harmless.</p> <p>12:9 In the front rank will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.</p>	<p style="text-align: center;"><i>MORE ABOUT THE PRESS</i></p> <p>We will now again refer to the question of the press. We will place stamp taxes secured by bonds on each page of all printed matter, while on books containing less than four hundred and eighty pages we will place a double tax. We will classify them as pamphlets, so as to lessen the number of magazines, which represent the worst printed poison—and on the other hand, to force writers to prepare such long works that they will be little read, especially as they will be expensive. Our own publications, guiding public opinion in the direction we desire, will be cheap and rapidly bought. The tax will discourage the writing of mere leisure literature, whereas punishment will make the writers dependent upon us. Even if there were writers who would like to attack us, they would find no publishers for their works. Before printing any work, the editor or printer will have to apply to the authorities for permission. We will then know beforehand of the attacks that are being prepared against us, and we will destroy them by coming out with advance statements on the subject.</p> <p>Literature and journalism are the two most important educational forces; for this reason our government will become the owner of most of the periodicals. This will neutralize the injurious influence of the private press and have great influence on the people. If we permit ten periodicals, we ourselves will print thirty, and so forth. This, however, must not be suspected by the public. All the periodicals published by us will seem to be of contradictory views and opinions, inviting trust in us, thus attracting to us unsuspecting enemies, and in this way they will be caught in our trap and made harmless.</p> <p>[42]</p> <p>The predominant place will be held by periodicals of an official character. They will always stand guard over our interests and consequently their influence will be comparatively limited.</p>

12:10 In the second rank will be the semi-official organs, whose part it will be to attack the tepid and indifferent.

12:11 In the third rank we shall set up our own, to all appearance, off position, which, in at least one of its organs, will present what looks like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

12:12 All our newspapers will be of all possible complexions – aristocratic, republican, revolutionary, even anarchical – for so long, of course, as the constitution exists Like the Indian idol "Vishnu" they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will, in fact, follow the flag which we hang out for them.

12:13 In order to direct our newspaper militia in this sense we must take special and minute care in organizing this matter. Under the title of central department of the press we shall institute literary gatherings at which our agents will without attracting attention issue the orders and watchwords of the day. By discussing and controverting, but always superficially, without touching the essence of the matter, our organs will carry on a sham fight fusillade with the official newspapers solely for the purpose of giving occasion for us to express ourselves more fully than could well be done from the outset in official announcements, whenever, of course, that is to our advantage.

12:14 THESE ATTACKS UPON US WILL ALSO SERVE ANOTHER PURPOSE, NAMELY, THAT OUR SUBJECTS WILL BE CONVINCED TO THE EXISTENCE OF FULL FREEDOM OF SPEECH AND SO GIVE OUR AGENTS AN OCCASION TO AFFIRM THAT ALL ORGANS WHICH OPPOSE US ARE EMPTY BABBLERS, since they are incapable of finding any substantial objections to our orders.

In the second category we will place semi-official organs, whose aim will be to attract the indifferent and little interested.

The third category will be our ostensible opposition, which at least in one of its publications will represent the opposition to us. Our real enemies will mistake this seeming opposition as belonging to their own group and will thus show us their cards.

All our newspapers will represent different tendencies, namely, aristocratic, republican, revolutionary, even anarchistic, so long of course as the constitution lasts. Like the Indian God Vishnu, these periodicals will have one hundred arms, each of which will reach the pulse of every group of public opinion. When the pulse beats faster, these arms will guide opinion toward our aims, since the excited person loses the power of reasoning and is easily led. Those fools who believe that they repeat the opinions expressed by the newspapers of their party will be repeating our opinions or those which we desire them to have. Imagining that they are following the press of their party, they will follow the flag which we will fly for them.

In order that our newspaper militia may carry out our program, we must organize the press with great care. Under the title of the Central Department of the press, we will organize literary meetings at which our agents unnoticed will give the passwords and countersigns. Discussing and contradicting our policies, although always superficially, without touching their essence, our press will conduct an empty fire against official newspapers so as to give us only an opportunity to express ourselves in greater detail than we were able to in our preliminary declarations. This, of course, will be done when it is useful to us.

These attacks against us will also seem to convince the people that complete liberty of the press still exists, and it will give our agents the opportunity to declare that the papers opposing us are mere wind-bags, since they are unable to find any real ground to refute our orders.

Aristocracy 1:26; 3:6-7; 6:4-5; 12:12 Republic 4:1; 10:10; 10:13-15; 12:12 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 12:15-19 – ONLY LIES PRINTED

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p>12:15 Methods of organization like these, imperceptible to the public eye but absolutely sure, are the best calculated to succeed in bringing the attention and the confidence of the public to the side of our government. Thanks to such methods we shall be in a position as from time to time may be required, to excite or to tranquilize the public mind on political questions, to persuade or to confuse, printing now truth, now lies, facts or their contradictions, according as they may be well or ill received, always very cautiously feeling our ground before stepping upon it.... WE SHALL HAVE A SURE TRIUMPH OVER OUR OPPONENTS SINCE THEY WILL NOT HAVE AT THEIR DISPOSITION ORGANS OF THE PRESS IN WHICH THEY CAN GIVE FULL AND FINAL EXPRESSION TO THEIR VIEWS owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.</p>	<p>Such measures, which will escape the notice of public attention,[43] will be the most successful means of guiding the public mind and of inspiring confidence in our government. Thanks to them, we will as the need arises excite or pacify the public mind on political questions. We will be able to persuade or confuse them, sometimes printing the truth, sometimes lies, referring to facts or contradicting them according to the way they are received by the public, always carefully sounding the ground before stepping on it. We will surely conquer our enemies, because they will not have the press at their disposal in which to express themselves in full. Moreover, with the above mentioned plans against the press, we will not even need to refute them seriously.</p>
<p>12:16 Trial shots like these, fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-official organs.</p> <p style="text-align: center;"><i>MASONIC SOLIDARITY IN THE PRESS TODAY</i></p>	<p>The trial balloons thrown out by us in the third category of our press, we will deny energetically, in case of need, in our semi-official organs.</p> <p style="text-align: center;"><i>MASONIC SOLIDARITY IN THE PRESS TODAY</i></p>
<p>12:17 Even nowadays, already, to take only the French press, there are forms which reveal masonic solidarity in acting on the watchword: all organs of the press are bound together by professional secrecy; like the augurs of old, not one of their numbers will give away the secret of his sources of information unless it be resolved to make announcement of them. Not one journalist will venture to betray this secret, for not one of them is ever admitted to practice literature unless his whole past has some disgraceful sore or other These sores would be immediately revealed. So long as they remain the secret of a few the prestige of the journalist attacks the majority of the country – the mob follow after him with enthusiasm.</p>	<p>In French journalism there already exists the Masonic solidarity of a password; all organs of the press are bound by professional secrecy; like the ancient augurs, not one member will disclose his secret if he is not ordered to do so. Not one journalist will dare to disclose this secret, for not one of them is admitted to literary headquarters unless he has a disgraceful action in his past record. The fact would immediately be made public. While these disgraceful actions are known only to a few, the prestige of the journalist attracts opinion throughout the country—he is admired.</p>

<i>THE AROUSING OF 'PUBLIC' DEMANDS IN THE PROVINCES</i>	<i>THE AROUSING OF 'PUBLIC' DEMANDS IN THE PROVINCES</i>
<p>12:18 Our calculations are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment fall upon the capital, and we shall represent to the capitals that these expressions are the independent hopes and impulses of Naturally, the source of them will be always one and the same – ours. WHAT WE NEED IS THAT, UNTIL SUCH TIME AS WE ARE IN THE PLENITUDE POWER, THE CAPITALS SHOULD FIND THEMSELVES STIFLED BY THE PROVINCIAL OPINION OF THE NATIONS, I.E., OF A MAJORITY ARRANGED BY OUR AGENTUR. What we need is that at the psychological moment the capitals should not be in a position to discuss an accomplished fact for the simple reason, if for no other, that it has been accepted by the public opinion of a majority in the provinces.</p>	<p>Our plans must extend chiefly to the provincial districts. There we must excite hopes and ambitions opposed to those of the capitals, by means of which we may always attack them, presenting such ambitions to the capitals as the inspired views and aims of provincial districts. It is obvious that their source will be ours. It is necessary for us that while we are not yet in full power, the capital should be under the influence of provincial public opinion; that is under the influence of the majority prearranged by our agents. It is necessary for us that at the critical psychological moment the capitals should not discuss an accomplished fact, for the mere reason that it had been accepted by the provincial majority.</p>
<p><i>INFALLIBILITY OF A NEW REGIME</i></p> <p>12:19 WHEN WE ARE IN THE PERIOD OF THE NEW REGIME TRANSITIONAL TO THAT OF OUR ASSUMPTION OF FULL SOVEREIGNTY WE MUST NOT ADMIT ANY REVELATION BY THE PRESS OF ANY FORM OF PUBLIC DISHONESTY; IT IS NECESSARY THAT THE NEW REGIME SHOULD BE THOUGHT TO HAVE SO PERFECTLY CONTENDED EVERYBODY THAT EVEN CRIMINALITY HAS DISAPPEARED ... Cases of the manifestation of criminality should remain known only to their victims and to chance witnesses – no more.</p>	<p><i>INFALLIBILITY OF A NEW REGIME</i></p> <p>When we reach the phase of the new régime, which is transitory to our accession to power, we must not allow the press to expose social corruption. It must be thought that the new régime has satisfied everybody to such an extent that even[44] criminality has stopped. Cases of criminal activity must only be known to their victims or their accidental witnesses, and to these alone.</p>

Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9

Protocol No. 13:1-2 – DISTRACTIONS

VICTOR MARDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>THE NEED FOR DAILY BREAD</i></p> <p>13:1 The need for daily distractions forces the GOYIM to keep silent and be our humble servants. Agents taken on to our press from among the GOYIM will at our orders discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised, shall simply take and</p>	<p><i>THE NEED FOR DAILY BREAD</i></p> <p>The need of daily bread forces the Goys to silence and compels them to remain our obedient servants. The agents taken from among them for our press will discuss the facts they are ordered to publish, when it is inconvenient for us to publish statements openly in official documents. While discussion and dispute are taking place, we will simply</p>

carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the abrogation of a matter once settled, all the more so as it will be represented as an improvement... And immediately the press will distract the current of thought towards new questions, (have we not trained people always to be seeking something new?). Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss.

POLITICAL QUESTIONS

Questions of the political are unattainable for any save those who have guided it already for many ages, the creators.

13:2 From all this you will see that in seeming the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are constantly making public declarations that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

pass the measures we desire and present them to the public as an accomplished fact. Nobody will dare to demand the rejection of measures thus passed, and the more so as they will be interpreted as an improvement. At this point the press will divert the thoughts of the people to new problems (we having accustomed the people always to seek new emotions). Those brainless creators of destiny, who heretofore have been unable to understand and do not now understand that they are ignorant of matters which they undertake to discuss, will also hasten to discuss these new problems.

POLITICAL QUESTIONS

Political questions are meant to be understood only by those who have created them and have been directing them for many centuries.

From all this you will realize that by aiming to control the opinion of the mob we will only facilitate the functioning of our mechanism, and you will also notice that we seek approbation, not for actions but for words uttered by us on various occasions. We always declare that we are guided in all our policies by the hope and certainty of serving the general good.

Protocol No. 13:3-6 – WE DECEIVE WORKERS

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>AMUSEMENTS</i></p> <p>13:3 In order to distract people who may be too troublesome from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely, questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political (which we trained them to in order to use them as a means of combating the GOY governments) only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about WE FURTHER DISTRACT THEM WITH AMUSEMENTS, GAMES, PASTIMES, PASSIONS, PEOPLE'S</p>	<p><i>AMUSEMENTS</i></p> <p>To divert the over-restless people from discussing political problems, we now make it appear that we provide them with new problems, namely, those pertaining to industry. Let them become excited over this subject as much as they like. The masses will consent to remain inactive, to rest from so-called political activity (to which we ourselves accustomed them for the purpose of helping us in our struggle against the Goy government), only on condition of a new occupation in which we can show them supposedly the same political background.</p> <p>To prevent them from reaching any independent decisions, we will divert their minds by amusements, games, pastimes,[45]</p>

PALACES SOON WE SHALL BEGIN THROUGH THE PRESS TO PROPOSE COMPETITIONS IN ART, IN SPORT IN ALL KINDS: these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we because we alone shall be offering them new directions for thought... of course through such persons as will not be suspected of solidarity with us.

PEOPLE'S PALACES

13:4 The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive:

'TRUTH IS ONE'

for have we not with complete success turned the brainless heads of the GOYIM with progress, till there is not among the GOYIM one mind able to perceive that under this word lies a departure from truth in all cases where it is not a question of material inventions, like a fallacious idea, serves to obscure truth so that none may know it except us, the Chosen of God, its guardians.

THE GREAT PROBLEMS

13:5 When, we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it at the end under our beneficent rule.

13:6 Who will ever suspect then that ALL THESE PEOPLES WERE STAGE-MANAGED BY US ACCORDING TO A POLITICAL PLAN WHICH NO ONE HAS SO MUCH AS GUESSED AT IN THE COURSE OF MANY CENTURIES?

God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4;
23:3-5

passions, and cultural centers for the people. We will soon begin to offer prize contests, through the press, in the field of art, and sports of all kinds. Such attractions will definitely deflect the mind from problems over which we would otherwise have to fight with the people. By losing more and more the custom of independent thought, they will begin to talk in unison with us, because we alone will provide new lines of thought through persons with whom of course we will presumably have no connection.

PEOPLE'S PALACES

The role of liberal Utopians will be definitely terminated when our government is recognized. Until that time, they will do us good service. For this reason we will still direct thought towards different fantastic theories which will appear to be progressive.

'TRUTH IS ONE'

For it was by the word "progress" that we have successfully turned the brains of the stupid Goys. There are no brains among the Goys to realize that this word is but a cover for digression from the truth, unless it is applied to material inventions, since there is but one truth and there is no room for progress. Progress, being a false conception, serves to conceal the truth so that nobody may know it except ourselves, God's elect, who are its guardians.

THE GREAT PROBLEMS

When our kingdom is established, our orators will discuss the great problems which have stirred humanity for the purpose of bringing it finally under our blessed rule.

Who will then suspect that all these problems were instigated by us, according to a political plan which has not been disclosed by any one during so many centuries.

Protocol No. 14:1 – ASSAULT ON RELIGION

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p style="text-align: center;"><i>THE RELIGION OF THE FUTURE</i></p> <p>14:1 When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see to-day, it will not, being only a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us. Therein we shall emphasize its mystical right, on which, as we shall say, all its educative power is based</p> <p style="text-align: center;"><i>FUTURE CONDITIONS OF SERFDOM</i></p> <p>Then at every possible opportunity we shall publish articles in which we shall make comparisons between our beneficent rule and those of past ages. The blessing of tranquility, though it be a tranquility forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the GOYIM governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquility in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence, sources which have been exploited by a mob of rascally adventurers who know not what they do</p> <p style="text-align: center;">USELESS CHANGES OF FORMS OF GOVERNMENT TO WHICH WE INSTIGATED THE “GOYIM” WHEN WE WERE UNDERMINING THEIR STATE STRUCTURES, WILL HAVE SO WEARIED THE PEOPLES BY THAT TIME THAT THEY WILL PREFER TO SUFFER ANYTHING UNDER US RATHER THAN RUN THE RISK OF ENDURING AGAIN ALL THE AGITATIONS AND MISERIES THEY HAVE GONE THROUGH.</p>	<p style="text-align: center;"><i>THE RELIGION OF THE FUTURE</i></p> <p>When we become rulers we will not tolerate the existence of any other religion except our own, which proclaims one God, with whom our fate is bound up because we are the Chosen People, and our fate has determined the fate of the world. For this reason we must destroy all other religions. If the result of this produces modern atheists, as a transitory step, this will not interfere with our plans but will act as an example to those generations which will listen to our teaching of the religion of Moses, which, owing to its solid and thoughtful system, will eventually lead to the domination of [46] all nations by us. We will also lay stress on the mystical truth of Masonic teaching which, we will assert, is the foundation of its whole educative power.</p> <p style="text-align: center;"><i>FUTURE CONDITIONS OF SERFDOM</i></p> <p>On every possible occasion we will then publish articles in which we will compare our beneficial rule with that of the past. The benefits of peace, although attained through centuries of unrest, will serve to demonstrate the beneficial character of our rule. The mistakes made by the Goys during their administration will be pictured by us in the most vivid colors. We will cause such disgust towards the administration of the Goys that the masses will prefer the peace of serfdom to the rights of the much lauded liberty which has so cruelly tortured them and drained from them the very source of human existence, and by which they were exploited by a mass of adventurers, ignorant of what they were doing. The useless changes of government, to which we ourselves prompted the Goys, when we were undermining their governmental apparatus, will become such a nuisance to the people by that time, that they will prefer to endure anything from us rather than risk a repetition of former unrest and hardships.</p>

Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 14:2-5 – WE SHALL FORBID CHRIST

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<i>INACCESSIBILITY OF KNOWLEDGE REGARDING THE RELIGION OF THE FUTURE</i>	<i>INACCESSIBILITY OF KNOWLEDGE REGARDING THE RELIGION OF THE FUTURE</i>
<p>14:2 At the same time we shall not omit to emphasize the historical mistakes of the GOY governments which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity in their chase after fantastic schemes of social blessings, and have never noticed that these schemes kept on producing a worse and never a better state of the universal relations which are the basis of human life</p> <p>14:3 The whole force of our principles and methods will lie in the fact that we shall present them and expound them as a splendid contrast to the dead and decomposed old order of things in social life.</p> <p>14:4 Our philosophers will discuss all the shortcomings of the various beliefs of the “GOYIM,” BUT NO ONE WILL EVER BRING UNDER DISCUSSION OUR FAITH FROM ITS TRUE POINT OF VIEW SINCE THIS WILL BE FULLY LEARNED BY NONE SAVE OURS WHO WILL NEVER DARE TO BETRAY ITS SECRETS.</p> <p style="text-align: center;"><i>PORNOGRAPHY AND THE PRINTED MATTER OF THE FUTURE</i></p> <p>14:5 In countries known as progressive and enlightened we have created a senseless, filthy, abominable literature. For some time after our entrance to power we shall continue to encourage its existence in order to provide a telling relief by contrast to the speeches, party program, which will be distributed from exalted quarters of ours Our wise men, trained to become leaders of the GOYIM, will compose speeches, projects, memoirs, articles, which will be used by us to influence the minds of the GOYIM, directing them towards such understanding and forms of knowledge as have been determined by us.</p>	<p>We will, moreover, lay particular stress on the historical mistakes made by the Goy governments, which caused humanity to suffer for many centuries for lack of understanding of all matters pertaining to its true welfare, and because of their search for fantastic schemes of social welfare. The Goys did not notice that such schemes instead of improving mutual relationship, which is the basis of human existence, have only made it worse.</p> <p>The whole force of our principles and measures will lie in the fact that they are put forward and interpreted by us as being in sharp contrast to the decayed social order of former times.</p> <p>Our philosophers will discuss all the shortcomings of the Goy religion, but nobody will ever discuss our religion in the light of its true aspect, and nobody will ever thoroughly understand it, except our own people, who will never dare to disclose its secrets.</p> <p style="text-align: center;"><i>PORNOGRAPHY AND THE PRINTED MATTER OF THE FUTURE</i></p> <p>In countries so-called advanced we have created insane, dirty, and disgusting literature. For a short time after our entrance into power we will encourage its publication in order that the contrast between it and the speeches and programs which will be heard from our heights should be more pointedly[47] marked. Our wise men, trained as guides to the Goys, will prepare speeches, plans, memoranda, and articles, by which we will influence the minds and direct them towards the conceptions and the knowledge which we wish them to have.</p>

Protocol No. 15:1-3 – RUTHLESS SUPPRESSION

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<i>ONE DAY COUP D'ETAT (REVOLUTION) ALL OVER THE WORLD</i>	<i>ONE DAY COUP D'ETAT (REVOLUTION) ALL OVER THE WORLD</i>
<p>15:1 When we at last definitely come into our kingdom by the aid of COUPS D'ETAT prepared everywhere for one and the same day, after definitely acknowledged (and not a little time will pass before that comes about, perhaps even a whole century) we shall make it our task to see that against us such things as plots shall no longer exist.</p> <p style="text-align: center;"><i>EXECUTIONS</i></p> <p>With this purpose we shall slay without mercy all who take arms (in hand) to oppose our coming into our kingdom. Every kind of new institution of anything like a secret society will also be punished with death; those of them which are now in existence, are known to us, serve us and have served us, we shall disband and send into exile to continents far removed from Europe. IN THIS WAY WE SHALL PROCEED WITH THOSE “GOY” MASONS WHO KNOW TOO MUCH; such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the center of rule.</p>	<p>When we finally become rulers by means of revolutions, which will be arranged so that they shall take place simultaneously in all countries and immediately after all existing governments shall have been officially pronounced as incapable (which may not happen soon, perhaps not before a whole century), we will see to it that no plots are hatched against us.</p> <p style="text-align: center;"><i>EXECUTIONS</i></p> <p>To effect this, we will kill heartlessly all who take up arms against the establishment of our rule.</p> <p>The establishment of any new secret society will be met by the death penalty, and those societies which now exist and are known to us and either work or have worked for us, will be disbanded and their members exiled to continents far removed from Europe.</p> <p>We will deal in the same manner with those Masons among the Goys who know too much. The Masons whom we may pardon for any reason will be kept under continual fear of exile. We will pass a law whereby all members of secret organizations will be exiled from Europe, that being the center of our government. The decisions of our government will be final and there will be no right of appeal.</p>
<p>15:2 Resolutions of our government will be final, without appeal.</p> <p style="text-align: center;"><i>FUTURE OF NON-ILLUMINST MASONS</i></p> <p>15:3 In the GOY societies, in which we have planted and deeply rooted discord and protestantism, the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence not only its privileges but its obligations.</p> <p style="text-align: center;"><i>MYSTICISM OF AUTHORITY</i></p> <p>The principal guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability from mystical causes – from the choice of God. SUCH WAS, UNTIL RECENT TIMES, THE RUSSIAN AUTOCRACY, THE ONE AND ONLY SERIOUS FOE WE HAD</p>	<p style="text-align: center;"><i>FUTURE OF NON-ILLUMINST MASONS</i></p> <p>In the Goy society, where we have planted such deep roots of dissension and protest, order can only be restored by merciless measures which will serve as evidence that our power cannot be infringed. There is no necessity for regard towards the victims sacrificed for the future good. To attain good, even though by the sacrifice of life, is the duty of every government which realizes that its existence depends not upon privileges alone, but upon the exercise of its duties as well.</p> <p style="text-align: center;"><i>MYSTICISM OF AUTHORITY</i></p> <p>The most important means for erecting a stable government is to strengthen the prestige of authority. This is only obtained by its majestic and unshakable power, which will convey the impression that it is inviolable because of its mystical nature, namely, because chosen by God. Such until recently [48] has been the Russian Autocracy—our only dangerous</p>

IN THE WORLD, WITHOUT COUNTING THE PAPACY. Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood: Sulla enjoyed an apotheosis for his might in him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotizes them by his daring and strength of mind.

enemy throughout the world, with the exception of the Pope. Remember Italy drowning in blood; she did not touch a hair on the head of Sulla who had shed that blood. Sulla had become powerful in the eyes of the people, although they were tortured by him; his manly return to Italy placed him beyond persecution. The people do not touch those who hypnotize them by bravery and steadfastness of spirit.

Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 15:4-5 – SECRET SOCIETIES

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>MULTIPLICATION OF MASONIC LODGES</i></p> <p>15:4 Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for these lodges we shall find our principal intelligence office and means of influence.</p> <p><i>CENTRAL GOVERNING BOARD OF MASONIC ELDERS</i></p> <p>All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above- mentioned administration of MASONRY and from whom will issue the watchword and program. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and fall under our guiding hands on the very day of their conception. AMONG THE MEMBERS OF THESE LODGES WILL BE ALMOST ALL THE AGENTS OF INTERNATIONAL AND NATIONAL POLICE since their service is for us irreplaceable in the respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, ET CETERA.</p>	<p><i>MULTIPLICATION OF MASONIC LODGES</i></p> <p>Meanwhile, until our rule is established, we, on the contrary, will organize and multiply free masonic lodges in all the countries of the world. We will attract to them all those who are and who may become public-spirited, because in these lodges will be the chief source of information and from them will emanate our influence.</p> <p><i>CENTRAL GOVERNING BOARD OF MASONIC ELDERS</i></p> <p>All these lodges will be centralized under one management, known only to us and unknown to all others; these lodges will be administered by our wise men. The lodges will have their own representative in this management in order to screen the above mentioned Masonic government; he will give the password and elaborate the program. We will tie the knot of all revolutionary liberal elements in these lodges. Their membership will consist of all strata of society. The most secret political plans will be known to us and will fall under our leadership on the very day of their origination. Among the members of these lodges will be almost all the agents of the international and national police, whose work is indispensable for us, inasmuch as the police not only are able to take independent measures against the rebellious, but may also serve to mask our actions, provoke discontent, and so forth.</p>

THE 'AZEVTACTICS'

15:5 The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir up in order to break up its too great solidarity. But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants.

MASONRY AS LEADER AND GUIDE OF ALL SECRET SOCIETIES

It is natural that we and no other should lead MASONIC activities, for we know whither we are leading, we know the final goal of every form of activity whereas the GOYIM have knowledge of nothing, not even of the immediate effect of action; they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought....

THE 'AZEVTACTICS'

Most people who become members of secret societies are adventurers, career makers, and irresponsible persons in general, with whom we will have no difficulty in dealing and who will help us to set in motion the mechanism of the machine planned by us. If this world becomes perturbed, it will only prove that it was necessary for us to disorganize it so as to destroy its too great solidarity. If a plot is laid, it must be headed by one of our most trustworthy servants.

MASONRY AS LEADER AND GUIDE OF ALL SECRET SOCIETIES

It is only natural that we want nobody but ourselves to guide the work of the Masons,[5] for we know where we are trending, we know[49] the final aim of every action. The Goys, however, understand nothing, not even the immediate results. They are usually concerned about the momentary satisfaction of their ambitions in achieving their intentions. They do not notice, however, that the intention itself was not initiated by them, but that it was we who gave them the idea.

Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9

Protocol No. 15:6-7 – GENTILES ARE STUPID

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>SIGNIFICANCE OF PUBLIC APPLAUSE</i></p> <p>15:6 The GOYIM enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the nigh conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others You cannot imagine to what extent the wisest of the GOYIM can be brought to a state</p>	<p><i>SIGNIFICANCE OF PUBLIC APPLAUSE</i></p> <p>The Goys become members of the lodges out of pure curiosity, or hoping to receive their share in the public funds. There are others who come for the purpose of seizing the opportunity of putting before the public their impossible and baseless hopes. They long for the emotion of success and for the applause which we grant them lavishly. We create their success in order to utilize the self-deception that is born with it and by which people, without noticing, begin to follow our suggestions without suspecting them, and being fully convinced that their infallibility originates its own ideas and, therefore, does not need those of others. You have no idea how easy it is to bring even the most intelligent Goys to a state of unconscious credulity, and, on the other hand, how easy it is to discourage them by the smallest failure, or</p>

of unconscious naivete in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for the sake of winning a renewal of success

COLLECTIVISM

BY SO MUCH AS OURS DISREGARD SUCCESS IF ONLY THEY CAN CARRY THROUGH THEIR PLANS, BY SO MUCH THE "GOYIM" ARE WILLING TO SACRIFICE ANY PLANS ONLY TO HAVE SUCCESS. This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We have set them on the hobby-horse of an idea about the absorption of individuality by the symbolic unit of COLLECTIVISM They have never yet and they never will have the sense to reflect that this hobby-horse is a manifest violation of the most important law of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality

15:7 If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the GOYIM is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

merely by ceasing to applaud them, thus bringing them into servitude for the sake of achieving new success. To the same extent as our people ignore success for the sake of carrying out their plans, so are the Goys ready to sacrifice all their plans for the sake of success.

COLLECTIVISM

Their psychology makes the problem of direction easier for us. Those tigers in appearance have the souls of sheep and nonsense filters through their heads. As a hobby we have given them the dream of submerging human individualism through the symbolic idea of collectivism.

They have not yet discovered and will not discover that this hobby is a clear infringement on the principal law of nature, which, from the beginning of the world, created a being unlike all others, precisely for the sake of expressing his individuality.

If we were able to lead them to such insane and blind[50] beliefs, does it not obviously prove the low level of development of the Goy mind as compared to our mind? It is precisely the thing which guarantees our success.

Protocol No. 15:8-11 – GENTILES ARE CATTLE

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>VICTIMS</i></p> <p>15:8 And how far-seeing were our learned elders in ancient times when they said that to attain a serious end it behooves not to stop at any means or to count the victims sacrificed for the sake of that end We have not counted the victims of the seed of the GOY cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the earth as they could not even have dreamed of. The comparatively small numbers of the victims from the number</p>	<p><i>VICTIMS</i></p> <p>How far sighted were our wise men of old when they said that to attain a serious object one must not stop at the means, nor should one count the victims sacrificed to the cause. We have not counted the victims from among the Goys, those seeds of cattle. Although we have sacrificed many of our own peoples, we have already given them in return a formerly undreamed-of position on earth. The comparatively few victims from among our own people have saved our race from destruction.</p>

of ours have preserved our nationality from destruction.

EXECUTIONS OF MASONS

15:9 Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. WE EXECUTE MASONS IN SUCH WISE THAT NONE SAVE THE BROTHERHOOD CAN EVER HAVE A SUSPICION OF IT, NOT EVEN THE VICTIMS THEMSELVES OF OUR DEATH SENTENCE, THEY ALL DIE WHEN REQUIRED AS IF FROM A NORMAL KIND OF ILLNESS. Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of MASONRY the very root of protest against our disposition. While preaching liberalism to the GOY we at the same time keep our own people and our agents in a state of unquestioningly submission.

FALL OF THE PRESTIGE OF LAWS AND AUTHORITY

15:10 Under our influence the execution of the laws of the GOYIM has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions, JUDGES DECIDE AS WE DICTATE TO THEM, see matters in the light wherewith we enfold them for the administration of the GOYIM, of course, through persons who are our tools though we do not appear to have anything in common with them – by newspaper opinion or by other means Even senators and the higher administration accept our counsels. The purely brute mind of the GOYIM is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

OUR POSITION AS THE CHOSEN PEOPLE
15:11 In this difference in capacity for thought between the GOYIM and ourselves may be clearly discerned the seal of our position as the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the GOYIM. Their eyes are open, but see nothing before them and do not invent (unless perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.

EXECUTIONS OF MASONS

Death is the unavoidable end of all. It would be better to accelerate this end for those who interfere with our cause than for our people or for us, ourselves, the creators of this cause to die. We kill Masons in such a way that none but the brothers suspect, not even the victims; they all die when it is necessary, apparently from a natural death. Knowing this, even the brethren, in their turn, dare not protest. It is through such measures that we have uprooted the heart of protest against our orders from among the Masons. Preaching liberalism to the Goys, at the same time we hold our people and our agents under iron discipline.

FALL OF THE PRESTIGE OF LAWS AND AUTHORITY

Through our influence the enforcement of the Goy laws has been reduced to a minimum. The prestige of the law has been undermined by the liberal interpretations introduced by us. The courts decide as we dictate the most important principles, both political and moral, viewing the cases in the light presented by us for the Goy administration. This we accomplished naturally through agents, with whom we have ostensibly no connection, namely, through the press or otherwise. Even senators and high officials blindly follow our advice. The purely animal mind of the Goys is incapable of analysis and observation, and even less so of foreseeing to what results the development of the principle involved in a case may lead.

OUR POSITION AS THE CHOSEN PEOPLE
It is through this difference in the process of reasoning between us and the Goys that it becomes possible clearly to demonstrate the stamp of God's elect as compared to the instinctive and bestial mentality of the Goys. They see, but they cannot foresee, and they cannot invent anything except material [51] things. It is clear, therefore, that nature herself intended us to rule and guide the world.

Masonry 3:7; 4:2; 9:2; 11:7; 12:17; 14:1; 15:1; 15:4-5; 15:9 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 15:12-15 – WE DEMAND SUBMISSION

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>BREVITY AND CLARITY OF THE LAWS OF THE KINGDOM OF THE FUTURE</i></p> <p>15:12 When comes the time of our overt rule, the time to manifest its blessing, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly.</p> <p style="text-align: center;"><i>MEASURES AGAINST ABUSE OF AUTHORITY</i></p> <p>The main feature which will run right through them is submission to orders, and this principle will be carried to a grandiose height. Every abuse will then disappear in consequence of the responsibility of all down to the lowest unit before the higher authority of the representative of power. Abuses of power subordinate to this last instance will be so mercilessly punished that none will be found anxious to try experiments with their own powers. We shall follow up jealously every action of the administration on which depends the smooth running of the machinery of the State, for slackness in this produces slackness everywhere; not a single case of illegality or abuse of power will be left without exemplary punishment.</p> <p style="text-align: center;"><i>SEVERITY OF PENALTIES</i></p> <p>15:13 Concealment of guilt, connivance between those in the service of the administration – all this kind of evil will disappear after the very first examples of severe punishment. The aureole of our power demands suitable, that is, cruel, punishments for the slightest infringement, for the sake of gain, of its supreme prestige. The sufferer, though his punishment may exceed his fault, will count as a soldier falling on the administrative field of battle in the interest of authority, principle and law, which do not permit that any of those who hold the reins of the public coach should turn aside from the public highway to their own private paths. FOR EXAMPLES OUR JUDGES WILL KNOW THAT WHENEVER THEY FEEL DISPOSED TO PLUME</p>	<p><i>BREVITY AND CLARITY OF THE LAWS OF THE KINGDOM OF THE FUTURE</i></p> <p>When the time comes for our open rule, then will be the time to show its benefits, and we will change all the laws. Our laws will be short, clear, irrevocable, and requiring no interpretation, so that everybody will be able to know them thoroughly.</p> <p style="text-align: center;"><i>MEASURES AGAINST ABUSE OF AUTHORITY</i></p> <p>The chief point emphasized in them will be a highly developed obedience to authority, which will eliminate all abuses, for all without exception will be responsible before the supreme power vested in the highest authority. Abuse of power by minor officials will then disappear, because it will be punished so mercilessly that they will lose the desire to experiment with their power. We will closely watch every action of the administration, upon which depends the action of the government machinery, for corruption there creates corruption everywhere; not a single violation of law or act of corruption will remain unpunished.</p> <p style="text-align: center;"><i>SEVERITY OF PENALTIES</i></p> <p>Acts of concealment and willful neglect on the part of governmental officials will disappear after they have seen the first example of severe punishment. The prestige of power necessitates that appropriate, that is to say severe, punishments should be inflicted even for the smallest violations of the sanctity of the supreme authority, committed for the sake of personal gain. The guilty, if punished severely, will be like a soldier who falls on the battlefield of administration for the sake of Authority, Principle, and Law; these principles do not allow any digression from their social function for a personal motive, even on the part of those who rule. For instance: Our judges will know that by attempting to show stupid mercy, they overstep the law of justice, which was created</p>

THEMSELVES ON FOOLISH CLEMENCY THEY ARE VIOLATING THE LAW OF JUSTICE WHICH IS INSTITUTED FOR THE EXEMPLARY EDIFICATION OF MEN BY PENALTIES FOR LAPSES AND NOT FOR DISPLAY OF THE SPIRITUAL QUALITIES OF THE JUDGES Such qualities it is proper to show in private life, but not in a public square which is the educationally basis of human life.

AGE-LIMIT FOR JUDGES

15:14 Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions, and are less capable of submitting to new directions, and secondly because this will give us the possibility by this measure of securing elasticity in the changing of staff, which will thus the more easily bend under our pressure: he who wishes to keep his place will have to give blind obedience to deserve it.

LIBERALISM OF JUDGES AND AUTHORITIES

In general, our judges will be elected by us only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of liberalism at the expense of the educational scheme of the State, as the GOYIM in these days imagine it to be This method of shuffling the staff will serve also to explode any collective solidarity of those in the same service and will bind all to the interests of the government upon which their fate will depend. The young generation of judges will be trained in certain views regarding the inadmissibility of any abuses that might disturb the established order of our subjects among themselves.

15:15 In these days the judges of the GOYIM create indulgences to every kind of crimes, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the GOYIM give to them for what purpose such place was created. This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

THE MONEY OF ALL THE WORLD

solely for exemplary punishment of crimes and not for the manifestation of moral qualities on the part of the judge. Such qualities are commendable in private, but not in public life, which constitutes the educational forum of human life.

AGE-LIMIT FOR JUDGES

The personnel of our judges will not remain in office after the age of fifty-five. First, because old people adhere more persistently to prejudiced opinions and are less capable of submitting to new commands; and secondly, because that enables us to achieve a certain flexibility of change in the personnel, which will bend more easily under our pressure. He who wishes to retain his position will have to obey blindly. [52]

LIBERALISM OF JUDGES AND AUTHORITIES

In general, our judges will be selected only from among those who will clearly understand that they must punish people and enforce the laws, and not indulge in dreams of liberalism at the expense of the educational plan of the government, as is now imagined by the Goys. The method of changing the personnel will also serve to undermine the collective solidarity of the governmental officials and will attach them to the cause of the government, which decides their fate. The younger generation of judges will be so educated as to prevent any criminal activity which might interfere with the inter-relationship which we have established for our subjects.

At present the Goy judges, lacking a clear conception of the nature of their duties, make exceptions to all kinds of crimes. This occurs because the present rulers, when appointing judges, do not take the trouble to encourage the sense of duty and conscientiousness in the work to be performed by them. As the animal sends out its young in search of prey, so the Goys are giving their subjects responsible offices without taking the time to explain their functions. Owing to this, their rule is undermined by their own efforts and through the actions of their own administration.

THE MONEY OF ALL THE WORLD

Let us use the result of such actions as one more example of the advantage of our own rule.

<p>15:16 Let us borrow from the example of the results of these actions yet another lesson for our government.</p> <p>15:17 We shall root out liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure. Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service in place of what they lose, and, secondly, I have to remark that all the money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.</p>	<p>We will eliminate liberalism from all the important strategic positions in our administration upon which depend the training of our subjects for our social order. These positions will be given only to those who have been trained by us for governmental work. In answer to a possible remark, that the putting of old officials on the retired list may prove expensive for the treasury, I can state first, that, prior to their dismissal, some private work will be found for them to replace what they are losing, and secondly, I may also remark, that all the world's money will be concentrated in our hands; consequently, our government need not fear expense.</p>
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Protocol No. 15:18-24 – WE SHALL BE CRUEL

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>ABSOLUTISM OF MASONRY</i></p> <p>15:18 Our absolutism will in all things be logically consecutive and therefore in each one of its decrees our supreme will be respected and unquestionably fulfilled: it will ignore all murmurs, all discontents of every kind and will destroy to the root every kind of manifestation of them in act by punishment of an exemplary character.</p> <p><i>RIGHT OF APPEAL</i></p> <p>15:19 We shall abolish the right of cessation, which will be transferred exclusively to our disposal – to the cognizance of him who rules, for we must not allow the conception among the people of a thought that there could be such a thing as a decision that is not right of judges set up by us. If, however, anything like this should occur, we shall ourselves cassate the decision, but inflict therewith such exemplary punishment on the judge for lack of understanding of his duty and the purpose of his appointment as will prevent a repetition of such cases I repeat that it must be born in mind that we shall know every step of our administration which only needs to be closely watched for the people to be content with us, for it has the right to demand from a good government a good official.</p> <p><i>PATRIARCHAL 'OUTSIDE APPEARANCE' OF THE POWER, OF THE FUTURE 'RULER'</i></p>	<p><i>ABSOLUTISM OF MASONRY</i></p> <p>Our autocracy will be consistent in every respect, and consequently every manifestation of our great power will be respected and unconditionally obeyed. We will ignore grumbling and discontent, and all active manifestations of either will be suppressed by punishment, which will serve as an example to the rest of the people.</p> <p><i>RIGHT OF APPEAL</i></p> <p>We will abolish the right of appellate courts to annul judicial[53] decisions, which will become the exclusive prerogative of the sovereign, for we cannot permit the people to think that an incorrect decision may possibly be rendered by the judges appointed by us. Should, however, such an error happen, we ourselves will annul the decision; but the punishment which we will impose upon the judge for misconception of his duties and of his responsibility will be so severe that it will eliminate the very possibility of a recurrence. I repeat that we will watch every step taken by our administration in order to enable us to satisfy the people, for they have a right to demand a good appointee from a good administration.</p> <p><i>PATRIARCHAL 'OUTSIDE APPEARANCE' OF THE POWER, OF THE FUTURE 'RULER'</i></p>

15:20 OUR GOVERNMENT WILL HAVE THE APPEARANCE OF A PATRIARCHAL PATERNAL GUARDIANSHIP ON THE PART OF OUR RULER. Our own nation and our subjects will discern in his person a father caring for their every need, their every act, their every inter-relation as subjects one with another, as well as their relations to the ruler.

IDEAL OF THE RULER

They will then be so thoroughly imbued with the thought that it is impossible for them to dispense with this wardship and guidance, if they wish to live in peace and quiet, THAT THEY WILL ACKNOWLEDGE THE AUTOCRACY OF OUR RULER WITH A DEVOTION BORDERING ON "APOTHEOSIS," especially when they are convinced that those whom we set up do not put their own in place of authority, but only blindly execute his dictates. They will be rejoiced that we have regulated everything in their lives as is done by wise parents who desire to train children in the cause of duty and submission. For the peoples of the world in regard to the secrets of our polity are ever through the ages only children under age, precisely as are also their governments.

THE RIGHT OF THE STRONG AS THE ONE AND ONLY RIGHT

15:21 As you see, I found our despotism on right and duty: the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects. It has the right of the strong that it may use it for the benefit of directing humanity towards that order which is defined by nature, namely, submission. Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character, in all cases, to what is stronger. And so shall we be this something stronger for the sake of good.

15:22 We are obliged without hesitation to sacrifice individuals, who commit a breach of established order, for in the exemplary punishment of evil lies a great educational problem.

THE KING OF ISRAEL

15:23 When the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world. The indispensable victims offered by him in consequence of their suitability will never reach the number of victims offered in the course of centuries by the mania of

In the person of our sovereign, our government will bear the appearance of a patriarchal or fatherly tutelage. The people, our subjects, will see in him a father who takes care of every need, every action, and who is concerned with every relationship, both among the subjects themselves and between them and the sovereign.

IDEAL OF THE RULER

Thus, they will become imbued with the idea that it is impossible for them to do without this guardian and guide if they wish to live in a world of peace and quiet. They will recognize the autocracy of our sovereign, whom they will respect and almost deify, especially when they realize that our agents do not usurp his power, but merely execute his orders blindly. They will be glad that everything is regulated in their lives, as is done by wise parents who wish to educate their children to a sense of duty and obedience. With regard to the secrets of our political plans, both the masses and their administration are like little children.

THE RIGHT OF THE STRONG AS THE ONE AND ONLY RIGHT

As you can see for yourselves, I base our despotism upon right and duty; the right of forcing the performance of duty is the direct function of government, acting as the father to its subjects. It is the right of the strong to utilize his power in order to lead humanity towards a social order established by the law of nature, namely, obedience. Everything in the world is subject, if not to some other persons, then to circumstances, or to its own nature; but in any case, to something stronger than itself. Consequently, let us be the strongest for the common good.

We must sacrifice without hesitation those individuals who violate the existing order, for in exemplary punishment of evil there lies a great educational problem.

[54]

THE KING OF ISRAEL

When the King of Israel places the crown offered to him by Europe on his sacred head, he will become the Patriarch of the World. The necessary sacrifices made by him will never equal the number of victims sacrificed to the mania of greatness during the centuries of rivalry between the Goy governments.

<p>magnificence, the emulation between the GOY governments.</p> <p><i>PATRIARCH OF ALL THE WORLD</i></p> <p>15:24 Our King will be in constant communion with the peoples, making to them from the tribune speeches which fame will in that same hour distribute over all the world.</p>	<p><i>PATRIARCH OF ALL THE WORLD</i></p> <p>Our sovereign will be in constant communication with the people, delivering from tribunes addresses which will be spread to all parts of the world.</p>
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Protocol No. 16:1-3 – BRAINWASHING

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>EMASCULATION OF THE UNIVERSITIES</i></p> <p>16:1 In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism – the UNIVERSITIES, by reeducating them in a new direction. THEIR OFFICIALS AND PROFESSORS WILL BE PREPARED FOR THEIR BUSINESS BY DETAILED SECRET PROGRAMS OF ACTION FROM WHICH THEY WILL NOT WITH IMMUNITY DIVERGE, NOT BY ONE IOTA. THEY WILL BE APPOINTED WITH ESPECIAL PRECAUTION, AND WILL BE SO PLACED AS TO BE WHOLLY DEPENDENT UPON THE GOVERNMENT.</p> <p>16:2 We shall exclude from the course of instruction State Law as also all that concerns the political question. These subjects will be taught to a few dozen of persons chosen for their preeminent capacities from among the number of the initiated. THE UNIVERSITIES MUST NO LONGER SEND OUT FROM THEIR HALLS MILK SOPS CONCOCTING PLANS FOR A CONSTITUTION, LIKE A COMEDY OR A TRAGEDY, BUSYING THEMSELVES WITH QUESTIONS OF POLICY IN WHICH EVEN THEIR OWN FATHERS NEVER HAD ANY POWER OF THOUGHT.</p> <p>16:3 The ill-guided acquaintance of a large number of persons with questions of polity creates utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the GOYIM. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education</p>	<p><i>EMASCULATION OF THE UNIVERSITIES</i></p> <p>For the purpose of destroying all collective forces except our own, we will nullify the universities, the first stage of collectivism, by reconstructing them along new lines. Their directors and professors will be trained for their work through detailed secret programs of action, from which they will not be able to deviate in the least with impunity. They will be appointed with special care and will be so placed as to be completely dependent upon the government.</p> <p>We will exclude from the curriculum civic law, as well as all that touches upon political questions. These subjects will be taught only to a few dozen selected for their striking ability from among the initiated. The universities must not allow the callow youths to graduate who concoct plans of constitutions as they do comedies or tragedies, or who meddle with political matters which even their fathers do not understand.</p> <p>Poorly directed study of political questions by a great number of people creates Utopians and poor citizens, as you can judge by the universal education as conducted by the Goys along those lines. It was necessary for us to infiltrate into their educational system such principles as have successfully broken down their social order. When we are in power, we will eliminate all disturbing subjects from educational systems and will make young people obedient</p>

and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.	children of their superiors, loving the sovereign as their assurance of hope, peace, and quiet.
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Protocol No. 16:4-8 – WE SHALL CHANGE HISTORY

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>SUBSTITUTE FOR CLASSIFICATION</i></p>	<p><i>SUBSTITUTE FOR CLASSIFICATION</i></p>
<p>16:4 Classicism as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the program of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the GOYIM. The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching program, which will be drawn up on a separate plan for each calling or state of life, in no wise generalizing the teaching. This treatment of the question has special importance.</p>	<p>For the study of the classics and ancient history, which contain more bad than good examples, we will substitute a program dealing with the future. We will obliterate from[55] the memory of the people all those facts pertaining to former centuries which are not to our advantage, leaving only those which emphasize the mistakes of the Goy governments. The study of practical life, of obligatory social order, of the inter-relationship of human beings, the avoidance of evil, egotistical examples that plant the seed of evil, and other questions of a pedagogical nature, will head the educational program. This program will differ for each caste, never allowing education to be of a uniform character. Such a system is of special importance.</p>
<p><i>TRAINING AND CALLING</i></p>	<p><i>TRAINING AND CALLING</i></p>
<p>16:5 Each state of life must be trained within strict limits corresponding to its destination and work in life. The occasional genius has always managed and always will manage to slip through into other states of life, but it is the most perfect folly for the sake of this rare occasional genius to let through into ranks foreign to them the untalented who thus rob of their places who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the “Goyim” who allowed this crying absurdity.</p>	<p>Each caste must be educated with strict limitations, according to its particular occupation and the nature of the work. Accidental genius has always been able and always will be able to rise to a higher caste; but, for the sake of this rare exception, to open the door to the inefficient, and to admit them to higher castes or ranks, enabling them to occupy positions of others born and trained to fill them—is absolute insanity. You, yourself, know what happened to the Goys when they yielded to this nonsense.</p>
<p><i>ADVIRTISEMENT OF THE AUTHORITY OF 'THE RULER' IN THE SCHOOLS</i></p>	<p><i>ADVIRTISEMENT OF THE AUTHORITY OF 'THE RULER' IN THE SCHOOLS</i></p>
<p>16:6 In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about this meaning and his acts and all his beneficent initiatives.</p>	<p>In order to implant the sovereign firmly in the minds and hearts of his subjects, it is necessary to acquaint the people, during his term of office, both in schools and in public places, with the importance of his activity and the benevolence of his enterprises.</p>
<p><i>ABOLITION OF FREEDOM OF INSTRUCTION</i></p>	<p><i>ABOLITION OF FREEDOM OF INSTRUCTION</i></p>
<p>16:7 We shall abolish every kind of freedom of instruction.</p>	<p>We will abolish all unlicensed teaching.</p>

<p><i>NEW THEORIES</i></p> <p>Learners of all ages have the right to assemble together with their parents in the educational establishments as it were in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma destroy all as a traditional stage towards our faith. On the completion of this exposition of our program of action in the present and the future I will read you the principles of these theories.</p> <p><i>INDEPENDENCE OF THOUGHT</i></p> <p>16:8 In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us.</p> <p><i>TEACHING BY OBJECT LESSON</i></p> <p>The system of bridling thought is already at work in the so-called system of teaching by OBJECT LESSONS, the purpose of which is to turn the GOYIM into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them In France, one of our best agents, Bourgeois, has already made public a new program of teaching by object lessons.</p>	<p><i>NEW THEORIES</i></p> <p>Students will have the right to gather, with their relatives, in their colleges as if in clubs. During these gatherings, on holidays, the teachers will read supposedly unbiased lectures on problems of human relationship, on the law of imitation, on the cruelty of unrestricted competition, and finally, on new philosophical theories which have not yet been disclosed to the world. We will promote these theories into dogmatic beliefs, using them as stepping-stones to our faith. After having presented our program of action for the present and for the future, I will read to you the principles of these theories.</p> <p><i>INDEPENDENCE OF THOUGHT</i></p> <p>In short, knowing from the experience of many centuries that men live and are guided by ideas, that these ideas are imbued only by means of education given to persons of all ages, of course by different methods but meeting with equal success, we will absorb and appropriate to our own advantage the last traces of independent thought, which for a long time[56] have been directed to the goal and to the ideas necessary to us.</p> <p><i>TEACHING BY OBJECT LESSON</i></p> <p>The system of enslaving thought is already in action through so-called visual education. This system tends to turn the Goyim into thoughtless, obedient animals, expecting to see in order to understand. In France one of our best agents, Bourgeois, has already announced a new program of visual education.</p>
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Protocol No. 17:1 – ABUSE OF AUTHORITY

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>ADVOCACY</i></p> <p>17:1 The practice of advocacy produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal, purely legal standpoint. They have the inveterate habit to refer everything to its value for the defense and not to the public welfare of its results. They do not usually decline to undertake any defense whatsoever, they strive for an acquittal at all costs, caviling over every petty crux of jurisprudence and thereby they demoralize justice. For this reason we shall set this profession into narrow frames which will keep</p>	<p><i>ADVOCACY</i></p> <p>The lawyer's profession makes people grow cold, cruel, stubborn and unprincipled, and compels them to take an abstract or purely legal viewpoint in all matters. They have learned to consider solely the personal gain derived from every case they handle and not the possibility of the social benefit of its results. They rarely refuse to take a case and always strive for acquittal at all cost, clinging to minor technical points of a legal nature. In this way they demoralize the courts. Therefore we will limit this profession, converting it into an executive</p>

<p>it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigant; they will receive business only from the court and will study it by notes of report and documents, defending their clients after they have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defense. This will render them mere reporters on law-business in the interests of justice and as counterpoise to the proctor who will be the reporter in the interests of prosecution; this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defense conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocation to agree only to let that side win which pays most.</p>	<p>public office. Lawyers will be deprived of the right of contact with their clients on the same basis as are the judges. They will receive their cases only from the court, preparing them on the strength of written reports and documents and defending their clients after they have been examined in court on the basis of the facts obtained during the trial. They will receive a salary, regardless of whether the defense has been successful or not. They will act as simple exponents of the case on behalf of the defense in counterbalance to the public prosecutor, who will act as exponent on behalf of the prosecution. This will shorten legal procedure and establish an honest and impartial defense, conducted not for the sake of personal gain, but based on the personal conviction of the lawyer. This will also eliminate the existing bribery among fellow lawyers and prevent their allowing the side to win which pays.</p>
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Protocol No. 17:2-10 – WE SHALL DESTROY THE CLERGY

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>INFLUENCE OF THE PRIESTHOOD OF THE NON-ILLUMINISTS</i></p> <p>17:2 WE HAVE LONG PAST TAKEN CARE TO DISCREDIT THE PRIESTHOOD OF “GOYIM,” and thereby to ruin their mission on earth which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower.</p>	<p><i>INFLUENCE OF THE PRIESTHOOD OF THE NON-ILLUMINISTS</i></p> <p>We have already taken care to discredit the clergy of the Goys and thus to undermine their function, which at the present time could have been very much in our way. Their influence over the people diminishes daily.</p>
<p><i>FREEDOM OF RELIGION</i></p> <p>FREEDOM OF CONSCIENCE HAS BEEN DECLARED EVERYWHERE, SO THAT NOW ONLY YEARS DIVIDE US FROM THE MOMENT OF THE COMPLETE WRECKING OF THAT CHRISTIAN RELIGION: as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall act clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress.</p>	<p><i>FREEDOM OF RELIGION</i></p> <p>To-day freedom of religion has been proclaimed everywhere;[57] consequently, it is only a question of a few years before the complete collapse of Christendom. It will be still easier to deal with other religions, but it is too early to discuss this problem. We will confine clericalism and clericals within such a narrow field that their influence will have an effect opposite to what it used to have.</p>
<p><i>PAPAL COURT</i></p> <p>17:3 When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By</p>	<p><i>PAPAL COURT</i></p> <p>When the moment comes to annihilate the Vatican completely, an invisible hand, pointing towards this court, will guide the masses in their assault. When, however, the masses attack, we will come forward as defenders to prevent too much bloodshed. By this method</p>

this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place.

*KING OF THE ILLUMINATI AS PATRIARCH
POPE*

17:4 THE KING OF THE JEWS WILL BE THE REAL POPE OF THE UNIVERSE, THE PATRIARCH OF THE INTERNATIONAL CHURCH.

HOW TO FIGHT THE EXISTING CHURCH

17:5 But, IN THE MEANTIME, while we are reeducating youth in new traditional religions and afterwards in ours, WE SHALL NOT OVERTLY LAY A FINGER ON EXISTING CHURCHES, BUT WE SHALL FIGHT AGAINST THEM BY CRITICISM CALCULATED TO PRODUCE SCHISM

FUNCTION OF CONTEMPORARY PRESS

17:6 In general, then, our contemporary press will continue to CONVICT State affairs, religions, incapacities of the GOYIM, always using the most unprincipled expressions in order by every means to lower their prestige in the manner which can only be practiced by the genius of our gifted tribe

ORGANIZATION OF POLICE

17:7 Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification – in our hundred hands will be, one in each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the use of the GOYIM, hinders governments from seeing.

VOLUNTEER POLICE

In our programs ONE-THIRD OF OUR SUBJECTS WILL KEEP THE REST UNDER OBSERVATION from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations, however, will be cruelly punished that there may be development of abuses of this right.

17:8 Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks, and salesmen, workmen, coachmen, lackeys, et cetera. This body, having no rights and not being empowered to take any action on their own

we will penetrate its very heart and will not leave it until we have undermined its power.

*KING OF THE ILLUMINATI AS PATRIARCH
POPE*

The King of Israel will become the real Pope of the Universe, the Patriarch of the International Church.

HOW TO FIGHT THE EXISTING CHURCH

But until we have accomplished the re-education of the youth to new transitional religions and finally to our own, we will not openly attack the existing churches, but will fight them by means of criticism, thus creating dissension.

FUNCTION OF CONTEMPORARY PRESS

In general, our press will denounce governmental activities and religion, and will expose the inefficiency of the Goids in the most unscrupulous terms, so as to humiliate them to such an extent as only our ingenious race is capable of doing.

ORGANIZATION OF POLICE

Our rule will simulate the God Vishnu, who resembles us physically; each of our hundred hands will hold one of the springs of the social machine. We will see everything without the aid of the official police; in its present organization, however, which we have worked out for the Goids, the police prevent the government from seeing anything.

VOLUNTEER POLICE

According to our program, one-third of our subjects will watch the others from a pure sense of duty, as volunteers for the government. Then it will not be considered disgraceful to be a spy and an informer; on the contrary, it will be regarded as praiseworthy. Unfounded reports, however, will be severely punished to prevent abuse of this privilege.

Our agents will be recruited both from among the highest and the lowest ranks of society; they will be selected from among the pleasure-loving governmental officials, editors, printers, booksellers, salesmen, workmen, drivers, butlers, etc. This police force will have no official rights or credentials, which give opportunity for the abuse of power, and

account, and consequently a police without any power, will only witness and report: verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any person not denouncing anything seen or heard concerning questions of policy will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.

*SPYING ON THE PATTERN OF THE KABAL
ESPIONAGE*

17:9 JUST AS NOWADAYS OUR BRETHREN, ARE OBLIGED AT THEIR OWN RISK TO DENOUNCE TO THE KABAL APOSTATES OF THEIR OWN FAMILY or members who have been noticed doing anything in opposition to the KABAL, SO IN OUR KINGDOM OVERALL THE WORLD IT WILL BE OBLIGATORY FOR ALL OUR SUBJECTS TO OBSERVE THE DUTY OF SERVICE TO THE STATE IN THIS DIRECTION.

ABUSES OF AUTHORITY

17:10 Such an organization will extirpate abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories of the superhuman rights of man, have introduced into the customs of the GOYIM But how else were we to procure that increase of causes predisposing to disorders in the midst of their administration? Among the number of those methods one of the most important is – agents for the restoration of order, so placed as to have the opportunity in their disintegrating activity of developing and displaying their evil inclinations – obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality.

God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

consequently[58] it will be powerless; it will merely act as observer and will make reports. The verification of such reports and the issue of warrants for arrests will rest with a responsible group of police controllers. The actual arrests, however, will be made by a gendarme corps or the municipal police. In case of failure to report any political matter which has been observed or rumored, the person who should have reported it may be brought to trial for concealment of crime, if it is proven that he is guilty.

*SPYING ON THE PATTERN OF THE KABAL
ESPIONAGE*

In the same way that our brethren are now under obligation to report on their own initiative on all apostates, or on any person marked as being opposed to the Kehillah, so in our Universal Kingdom it will be obligatory for all subjects to serve the state in that direction.

ABUSES OF AUTHORITY

Such an organization will eliminate all abuse of power and various kinds of coercion and corruption, in fact, the very things which have been introduced into the customs of the Goyim by our councils and by the theories of the rights of supermen. But how otherwise could we foment the increasing causes for disorder in the midst of their administration? What other means could we use? Among these means, one of the most important is the employment of such agents for the preservation of order as are in a position to manifest their own evil inclinations in the course of their destructive work, namely, their self-will, abuse of authority, and, most important of all, bribery.

Protocol No. 18:1-4 – ARREST OF OPPONENTS

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>MEASURES OF SECRET DEFENSE</i></p> <p>18:1 When it becomes necessary for us to strengthen the strict measures of secret defense (the most fatal poison for the prestige of authority) we shall arrange a simulation of disorders or some manifestation of discontents</p>	<p><i>MEASURES OF SECRET DEFENSE</i></p> <p>When the time comes for us to strengthen the measures of police protection (the most terrible poison for the prestige of authority), we will artificially organize disorder or simulate the expression of discontent with the aid of</p>

finding expression through the co-operation of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the pretext for domiciliary prerequisites and surveillance on the part of our servants from among the number of the GOYIM police....

OBSERVATION OF CONSPIRACIES FROM THE OUTSIDE

18:2 As the majority of conspirators act of love for the game, for the sake of talking, so, until they commit some overt act we shall not lay a finger on them but only introduce into their midst observation elements

OVERT SECRET DEFENSE- THE RUIN OF AUTHORITY

It must be remembered that the prestige of authority is lessened if it frequently discovers conspiracies against itself: this implies a presumption of consciousness of weakness, or, what is still worse, of injustice. You are aware that we have broken the prestige of the GOY kings by frequent attempts upon their lives through our agents, blind sheep of our flock, who are easily moved by a few liberal phrases to crimes provided only they be painted in political colors. WE HAVE COMPELLED THE RULERS TO ACKNOWLEDGE THEIR WEAKNESS IN ADVERTISING OVERT MEASURES OF SECRETE DEFENSE AND THEREBY WE SHALL BRING THE PROMISE OF AUTHORITY TO DESTRUCTION.

SECRET DEFENSE OF THE KING OF THE ILLUMINATI

18:3 Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.

18:4 If we should admit this thought, as the GOYIM have done and are doing, we should IPSO FACTO be signing a death sentence, if not for our ruler, at any rate for his dynasty, at no distant date.

experienced orators. These orators will be joined by sympathizers. This will give us the pretext for searches and special restrictions which will be put in force by our servants among the Goy police.

OBSERVATION OF CONSPIRACIES FROM THE OUTSIDE

As most conspirators work as amateurs for the sake of chattering, we will not disturb them until we see that they are about to take action; but we will introduce in their midst [59] secret service agents.

OVERT SECRET DEFENSE- THE RUIN OF AUTHORITY

It must be remembered that the prestige of authority diminishes if conspiracies against it are often discovered, for that leads to the presumption of the weakness of the authority, or, what is worse, to the admission of its own mistakes. You are aware that we have destroyed the prestige of the ruling Goys by frequent attempts made on their lives through our agents, who were but blind sheep of our flock, easily moved, by a few liberal phrases, to crimes, so long as they were of a political nature. We have forced the rulers to admit their own weakness by adopting open measures of police protection, and thereby we have ruined the prestige of their authority.

SECRET DEFENSE OF THE KING OF THE ILLUMINATI

Our sovereign will be protected only by the most invisible guard, because we will never allow any one to think that conspiracy might exist against him which he is unable to combat and from which he has to hide himself.

If we were to allow this thought to prevail, as it prevails among the Goys, we would thereby sign the death warrant, if not of the sovereign himself, then of his dynasty in the near future.

Protocol No. 18:5-9 – GOVERNMENT BY FEAR

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p>18:5 According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits. Therefore, with the observance of this decorum, his authority will be respected and guarded by the subjects themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack</p> <p>18:6 OVERT DEFENSE OF THE KIND ARGUES WEAKNESS IN THE ORGANIZATION OF HIS STRENGTH.</p> <p>18:7 Our ruler will always be among the people and be surrounded by a mob of apparently curious men and women, who will occupy the front ranks about him, to all appearance by chance, and will restrain the ranks of the rest out of respect as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is handed in reaches its destination, that consequently, there exists a control of the ruler himself. The aureole of power requires for its existence that the people may be able to say: "If the king knew of this," or: "the king will hear it."</p>	<p>Observing strict decorum, our sovereign will use his power only for the benefit of the people, but never for his own good or for that of his dynasty. By strictly adhering to this decorum, his authority will be respected and protected by his subjects; moreover, he will be worshiped, because it will be known that upon his authority depends the well-being of every citizen of the kingdom, and the stability of the social order itself.</p> <p>To guard the sovereign openly is equivalent to an admission of the weakness of his governmental organization.</p> <p>Our sovereign, when amidst his people, will always appear to be surrounded by a crowd of curious men and women, who will stand beside him as though accidentally and will hold back the other people as though through respect for order. This example will implant an idea of self-restraint in others. If there be a person in the crowd trying to present a petition, and working his way through the ranks, the person nearest to him must take the petition and present it to the sovereign in sight of the petitioner himself, so that all may know that the petition presented has reached its destination and consequently that there exists a control of affairs on the part of the sovereign himself. The prestige of authority demands that the people[60] should be able to say, "If only the king could know it," or, "The king will know about this."</p>
<p style="text-align: center;"><i>MYSTICAL PRESTIGE OF AUTHORITY</i></p> <p>18:8 With the establishment of official defense, the mystical prestige of authority disappears: given a certain audacity, and everyone counts himself master of it, the sedition-monger is conscious of his strength, and when occasion serves watches for the moment to make an attempt upon authority For the GOYIM we have been preaching something else, but by that very fact we are enabled to see what measures of overt defense have brought them to</p> <p style="text-align: center;"><i>ARREST ON THE FIRST SUSPICION</i></p> <p>18:9 CRIMINALS WITH US WILL BE ARRESTED AT THE FIRST, more or less, well-grounded SUSPICION: it cannot be</p>	<p style="text-align: center;"><i>MYSTICAL PRESTIGE OF AUTHORITY</i></p> <p>With the establishment of an official police guard the mystical prestige of authority vanishes at once; with a certain amount of audacity, every one considers himself superior to authority; the assassin realizes his strength and only has to watch his opportunity to make an attempt against an official. We preached differently for the Goys, but we can see the results to which open methods of protection have led them.</p> <p style="text-align: center;"><i>ARREST ON THE FIRST SUSPICION</i></p> <p>We will arrest criminals upon the first more or less well-founded suspicion. Because of the fear of a possible mistake political criminals</p>

<p>allowed that out of fear of a possible mistake an opportunity should be given of escape to persons suspected of a political lapse of crime, for in these matters we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody except the government can understand anything And it is not all governments that understand true policy.</p>	<p>should not be given the opportunity to escape; indeed towards political crime we will show no mercy. If, in exceptional cases, it may seem possible to allow the investigation of motives which have led to ordinary criminal offences, there is no excuse for those who attempt to deal with matters which no one can understand except the government. Moreover, not even all governments are capable of understanding the right policy.</p>
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Protocol No. 19 – RULERS AND PEOPLE

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>THE RIGHT OF PRESENTING PETITIONS AND PROJECTS</i></p>	<p><i>THE RIGHT OF PRESENTING PETITIONS AND PROJECTS</i></p>
<p>19:1 If we do not permit any independent dabbling in the political we shall on the other hand encourage every kind of report or petition with proposals for the government to examine into all kinds of projects for the amelioration of the condition of the people; this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by a wise rebutment to prove the shortsightedness of one who judges wrongly.</p>	<p>Though we will not allow individuals to become involved in politics, we will, on the other hand, encourage the submission for the approval of the government of all petitions and reports containing suggestions and plans for bettering the condition of the people. This will bring to our knowledge the shortcomings or merely the fantastic aspirations of our subjects. These suggestions we will answer either by favorable action or by refusals proving the lack of intelligence and the errors of those who have submitted such suggestions.</p>
<p><i>AGITATION</i></p> <p>19:2 Sedition-mongering is nothing more than the yapping of a lap-dog at an elephant. For a government well organized, not from the police but from the public point of view, the lap-dog yaps at the elephant in complete unconsciousness of its strength and importance. It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease to yap and will wag their tails the moment they set eyes on an elephant.</p>	<p><i>AGITATION</i></p> <p>Sedition is nothing but the barking of a lap dog at an elephant. From the point of view of a government which is well organized, not from the police standpoint but with regard to its social basis, the lap dog barks at the elephant because he does not realize his strength. It is only necessary for the elephant to show his strength once and the dog barks no more; he begins to wag his tail the moment he sees the elephant.</p>
<p><i>INDICTMENT OF POLITICAL CRIMES</i></p> <p>19:3 In order to destroy the prestige of heroism for political crime we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse its conception of this category of crime with the disgrace attached to every other and will brand it with the same contempt.</p>	<p><i>INDICTMENT OF POLITICAL CRIMES</i></p> <p>In order to eliminate the prestige of martyrdom from political crime, we will seat the political criminal on the same bench[61] with thieves, murderers, and other disgusting and dirty criminals. Then public opinion will regard that class of criminals as quite as disgraceful as any other, and will brand them with equal contempt.</p>
<p><i>ADVERTISING OF POLITICAL CRIMES</i></p>	<p><i>ADVERTISING OF POLITICAL CRIMES</i></p>

<p>19:4 We have done our best, and I hope we have succeeded to obtain that the GOYIM should not arrive at this means of contending with sedition. It was for this reason that through the Press and in speeches, indirectly – in cleverly compiled school- books on history, we have advertised the martyrdom alleged to have been accredited by sedition-mongers for the idea of the commonweal. This advertisement has increased the contingent of liberals and has brought thousands of GOYIM into the ranks of our livestock cattle.</p>	<p>We have endeavored to prevent, and I hope have succeeded in preventing, the Goys from using such methods of dealing with seditious activities. In order to attain this end, we have made use of the press and public speeches; indirectly, through cleverly compiled historical textbooks, we have given publicity to martyrdom as though revolutionists had undergone it for the sake of human welfare. Such an advertisement has increased the contingent of liberals and forced thousands of Goys into the herds of our cattle.</p>
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Protocol No. 20:1-4 – FINANCIAL PROGRAMME

VICTOR MARDEN (1934)	NATALIE DE BOGORI (1920)
<p><i>PROGRESSIVE TAX</i></p> <p>20:1 To-day we shall touch upon the financial program, which I put off to the end of my report as being the most difficult, the crowning and the decisive point of our plans. Before entering upon it I will remind you that I have already spoken before by way of a hint when I said that the sum total of our actions is settled by the question of figures.</p>	<p><i>PROGRESSIVE TAX</i></p> <p>To-day we shall deal with the financial program, the discussion of which I have postponed until the end of my report because it is the most difficult, conclusive, and decisive point in our plans. In approaching it, I will remind you that I have already intimated that the result of our actions is measured in figures.</p>
<p>20:2 When we come into our kingdom our autocratic government will avoid, from a principle of self- preservation, sensibly burdening the masses of the people with taxes, remembering that it plays the part of father and protector. But as State organization cost dear it is necessary nevertheless to obtain the funds required for it. It will, therefore, elaborate with particular precaution the question of equilibrium in this matter.</p>	<p>When we become rulers, our autocratic government, for the sake of self-defense, will avoid burdening the people with heavy taxes, and it will not forget the role it has to play, namely, that of Father and Protector. But as government organization is costly, it is necessary to raise the means for its maintenance. Consequently, we must carefully work out the plan of a fair distribution of taxation.</p>
<p>20:3 Our rule, in which the king will enjoy the legal fiction that everything in his State belongs to him (which may easily be translated into fact), will be enabled to resort to the lawful confiscation of all sums of every kind for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property. In this manner the dues will be paid without straightening or ruining anybody in the form of a percentage of the amount of property. The rich must be aware that it is their duty to place a part of their superfluities at the disposal of the State since the State guarantees them security of possession of the rest of their property and the</p>	<p>In our government the sovereign will have the legal fiction of owning everything in his kingdom (which is easily put into practice), and can resort to legal confiscation of all money in order to regulate its circulation throughout the country. Consequently, the best method of taxation is the levying of a progressive tax on property. Taxes will thus be paid without difficulty or ruin in respective proportion to the amount of property owned. The rich must realize that it is their duty to give a part of their surplus wealth for the benefit of the country as a whole, because the government guarantees inviolability of the remaining part of their property and the right of [62] honest gain. I say</p>

<p>right of honest gains, I say honest, for the control over property will do away with robbery on a legal basis.</p>	<p>honest because the control of property will prevent legal theft.</p>
<p>20:4 This social reform must come from above, for the time is ripe for it – it is indispensable as a pledge of peace.</p>	<p>This social reform must come from above, for the time is ripe and it is becoming necessary as a guarantee of peace.</p>

Protocol No. 20:5-13 – WE SHALL DESTROY CAPITAL

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p>20:5 The tax upon the poor man is a seed of revolution and works to the detriment of the State which is hunting after the trifling is missing the big. Quite apart from this, a tax on capitalists diminishes the growth of wealth in private hands in which we have in these days concentrated it as a counterpoise to the government strength of the GOYIM – their State finances.</p>	<p>The tax on the poor is the seed of revolution, and it acts detrimentally to the government, which loses the great in its pursuit of the little. Moreover, the taxation of capital will lessen the increase of wealth in private hands, in which at present we have concentrated it as a counterweight to the governmental power of the Goys, namely, to the state treasury.</p>
<p>20:6 A tax increasing in a percentage ratio to capital will give much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the GOYIM.</p>	<p>Progressive taxation, assessed according to the amount of capital, will produce a much greater revenue than the present system of taxing every one at an equal rate, which is useful to us now only as a means of exciting revolt and discontent among the Goys.</p>
<p>20:7 The force upon which our king will rest consists in the equilibrium and the guarantee of peace, for the sake of which things it is indispensable that the capitalists should yield up a portion of their incomes for the sake of the secure working of the machinery of the State. State needs must be paid by those who will not feel the burden and have enough to take from.</p>	<p>The power of our sovereign will rest mainly in equilibrium and in guarantees of peace. For these, the capitalists must cede a part of their income so as to protect the action of the government machine. Public needs must be met by those who can best afford to do so and by those from whom there is something to take.</p>
<p>20:8 Such a measure will destroy the hatred of the poor man for the rich, in whom he will see a necessary financial support for the State, will see in him the organizer of peace and well-being since he will see that it is the rich man who is paying the necessary means to attain these things.</p>	<p>Such a measure will eliminate the hatred of the poor towards the rich, as they will be regarded as the financial supporters of the state and the upholders of peace and prosperity. The poor will also see that the rich are providing the necessary means to insure this end.</p>
<p>20:9 In order that payers of the educated classes should not too much distress themselves over the new payments they will have full accounts given them of the destination of those payments, with the exception of such sums as will be appropriated for the needs of the throne and the administrative institutions.</p>	<p>To prevent intelligent taxpayers from being too discontented with the new system of taxation, they will be furnished with detailed reports of the disbursement of public funds, exclusive of such as are appropriated for the needs of the throne and administrative institutions.</p>

20:10 He who reigns will not have any properties of his own once all in the State represented his patrimony, or else the one would be in contradiction to the other; the fact of holding private means would destroy the right of property in the common possessions of all.

20:11 Relatives of him who reigns, his heirs excepted, who will be maintained by the resources of the State, must enter the ranks of servants of the State or must work to obtain the right to property; the privilege of royal blood must not serve for the spoiling of the treasury.

STAMP PROGRESSIVE TAXATION

20:12 Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax. Any transfer of property, whether money or other, without evidence of payment of this tax which will be strictly registered by names, will render the former holder liable to pay interest on the tax from the moment of transfer of these sums up to the discovery of his evasion of declaration of the transfer. Transfer documents must be presented weekly at the local treasury office with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling necessities, and these will be subject to payment only by a stamp impost of a definite percentage of the unit.

20:13 Just strike an estimate of how many times such taxes as these will cover the revenue of the GOYIM States.

The sovereign will not own property, since everything in the state will seem to belong to him and these two conceptions would contradict each other. Private means would eliminate his right to own everything.

The relatives of the sovereign, aside from his descendants who will also be supported by the state, must join the ranks of government officials, or otherwise work for the right of holding property. The privilege of being of royal blood must not entitle them to rob the state treasury.

STAMP PROGRESSIVE TAXATION

Sales, profits, or inheritances will be taxed by a progressive [63] stamp tax. The transfer of property, whether in cash or otherwise, without the required stamp, will place the payment of the tax on the original owner, dating from the time of the transfer until the time of the reported failure to record the transaction. Transfer vouchers must be shown weekly at the local branch of the state treasury, together with a statement of the names, surnames, and the permanent addresses both of the original and of the new owner. The recording of the names of those participating in a transaction will be necessary in all transactions involving more than a certain amount for ordinary expenditure. The sale of prime necessities will be taxed only by a stamp tax, which will represent a certain small per cent of the cost of the particular article.

Just calculate how many times the amount received from such taxes will exceed the income of the Goy governments.

Protocol No. 20:14-22 – WE CAUSE DEPRESSIONS

VICTOR MARDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>TREASURY, INTREST-BEARING PAPERS AND STAGNATION OF CURRENCY</i></p> <p>20:14 The State exchequer will have to maintain a definite complement of reserve sums, and all that is collected above that complement must be returned into circulation.</p>	<p><i>TREASURY, INTREST-BEARING PAPERS AND STAGNATION OF CURRENCY</i></p> <p>The state bank must keep a definite reserve fund, and all sums in excess must be put back into circulation. The cost of public works will be met out of this surplus fund. The initiative of</p>

On these sums will be organized public works. The initiative in works of this kind, proceeding from State sources, will blind the working class firmly to the interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productiveness.

20:15 On no account should so much as a single unit above the definite and freely estimated sums be retained in the State Treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; a stagnation of the lubricant may stop the regular working of the mechanism.

20:16 The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.

METHODS OF ACCOUNTING

20:17 A court of account will also be instituted by us, and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.

20:18 The one and only person who will have no interest in robbing the State is its owner, the ruler. This is why his personal control will remove the possibility of leakages of extravagances.

ABOLITION OF CEREMONIAL DISPLAYS

20:19 The representative function of the ruler at receptions for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favorites who surround the throne for its pomp and splendor, and are interested only in their own and not in the common interests of the State.

STAGNATION OF CAPITAL

20:20 Economic crises have been produced by us for the GOYIM by no other means than the withdrawal of money from circulation. Huge capitals have stagnated, withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals for loans.

such works emanating from the government will also tie the working class to the interests of the government and the rulers. Some of this money will be allotted to prizes for inventions and for the purposes of production.

Even small sums in excess of a certain definite and broadly calculated fund, should not be allowed to be kept in the state treasury, because money is intended to circulate, and every impediment to circulation is detrimental to the governmental mechanism, which the money lubricates; the congestion of lubricating substances can stop the proper functioning of the mechanism.

The substitution of bonds for a part of the currency has created just such an impediment. The result of this has already become sufficiently evident.

METHODS OF ACCOUNTING

We will also establish an auditing office, so as to enable the sovereign to find at all times a full account of state revenues and expenses, except for the current month not yet made up, and that of the previous month not yet presented.

The only person who will not be interested in robbing the state treasury will be the sovereign, its owner. This is the reason why his control will prevent the possibility of loss or misappropriation.

ABOLITION OF CEREMONIAL DISPLAYS

Receptions for the purpose of etiquette, which waste the[64] valuable time of the sovereign, will be abolished, because the ruler needs time for control and thought. Then his power will not be frittered away on the people surrounding the throne for the sake of appearance and brilliance, and who have only their own and not the public interest in mind.

STAGNATION OF CAPITAL

The economic crises were created by us for the Goys only by the withdrawal of money from circulation. Huge amounts of capital were kept idle and were taken away from the nations, which were thus compelled to apply to us for loans. Payment of interest on these loans

<p>These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also the States</p>	<p>burdened the state finances and made the states subservient to capital. The concentration of industry having taken production out of the hands of the artisan and put it into the hands of capitalists, sucked all the power out of the people and also out of the state.</p>
<p><i>CURRENCY ISSUE</i></p> <p>20:21 The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. The issue of money ought to correspond with the growth of population and thereby children also must absolutely be reckoned as consumers of currency from the day of their birth. The revision of issue is a material question for the whole world.</p>	<p><i>CURRENCY ISSUE</i></p> <p>The present issue of money generally does not coincide with the need per capita, and consequently it cannot satisfy all the needs of the working classes. The issue of currency must correspond with the increase in population, and children must be reckoned as consumers from the day of their birth. The revision of the issue of currency is an essential problem for the whole world.</p>
<p><i>GOLD STANDARD</i></p> <p>20:22 YOU ARE AWARE THAT THE GOLD STANDARD HAS BEEN THE RUIN OF THE STATES WHICH ADOPTED IT, FOR IT HAS NOT BEEN ABLE TO SATISFY THE DEMANDS FOR MONEY, THE MORE SO THAT WE HAVE REMOVED GOLD FROM CIRCULATION AS FAR AS POSSIBLE.</p>	<p><i>GOLD STANDARD</i></p> <p>You know that gold currency was detrimental to the governments that accepted it, for it could not satisfy the requirements for money, since we took as much gold as possible out of circulation.</p>

Gold 1:7; 2:5; 3:11; 4:5; 5:6; 20:22; 22:1

Protocol No. 20:23-29 – GENTILE STATES BANKRUPT

VICTOR MARSDEN (1934)	NATALIE DE BOGOR (1920)
<p><i>STANDARD OF COST OF WORKING MAN POWER</i></p> <p>20:23 With us the standard that must be introduced is the cost of working-man power, whether it be reckoned in paper or in wood. We shall make the issue of money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtracting with every death.</p> <p>20:24 The accounts will be managed by each department (the French administrative division), each circle.</p> <p>20:25 In order that there may be no delays in the paying out of money for State needs the sums and terms of such payments will be fixed by decree of the ruler; this will do away with the protection by a ministry of one institution to the detriment of others.</p>	<p><i>STANDARD OF COST OF WORKING MAN POWER</i></p> <p>We must issue a currency based on the value of the working power, whether it be of paper or wood. We will issue money in proportion to the normal demands of every subject, adding a certain amount at every birth and decreasing it with every death.</p> <p>Every department (the French administrative divisions),^[6] every district, will be in charge of its own accounts.</p> <p>To avoid any delay in paying government expenses, the terms of such payments will be decreed by order of the sovereign; this will eliminate any favoritism of the ministry (of finance)^[7] over any other department to the detriment of the others.</p>

BUDGET

20:26 The budgets of income and expenditure will be carried out side by side that they may not be obscured by distance one to another.

20:27 The reforms projected by us in the financial institutions and principles of the GOYIM will be clothed by us in such forms as will alarm nobody. We shall point out the necessity of reforms in consequence of the disorderly darkness into which the GOYIM by their irregularities have plunged the finances. The first irregularity, as we shall point out, consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half the year, then they demand a budget to put things right, and this they expend in three months, after which they ask for a supplementary budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accordance with the sum of the total addition, the annual departure from the normal reaches as much as 50 per cent in a year, and so the annual budget is trebled in ten years. Thanks to such methods, allowed by the carelessness of the GOY States, their treasuries are empty. The period of loans supervenes, and that has swallowed up remainders and brought all the GOY States to bankruptcy.

20:28 You understand perfectly that economic arrangements of this kind, which have been suggested to the GOYIM by us, cannot be carried on by us.

STATE LOANS

20:29 Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State until they fall off of themselves or the State flings them off. But the GOY States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.

BUDGET

The budget of revenues and the budget of expenditure will be placed side by side, in order that they may always be compared with each other. [65]

We will present plans for the reform of the Goy financial institutions and of their principles, as planned by us, in such a manner that nobody will be frightened. We will demonstrate the need of reform by the disorderly twaddle produced by the financial disorganization of the Goys. We will show that the first reason for this confusion lies in the drafting of rough estimates for the budget, which increases from year to year. This annual budget is with great difficulty made to last during the first half of the year; then a revised budget is demanded and the funds thus allotted are spent in the next three months, after which a supplementary budget is called for and all this is wound up by a liquidation budget. As the budget of the following year is based on the total expenditure of the preceding year, the divergence from the normal reaches fifty per cent annually, so that the annual budget trebles every ten years. Owing to such a procedure, resulting from the carelessness of the Goy governments, their treasuries became empty. The period of loans followed and used up the remainder and brought all the Goy states to bankruptcy.

You can well understand that such a management of financial affairs as we induced the Goys to pursue cannot be adopted by us.

STATE LOANS

Every loan proves the impotency of the government and its failure to understand its own rights. Loans, like the sword of Damocles, hang above the heads of the rulers, who instead of placing temporary taxes on their subjects, stretch forth their hands and beg the charity of our bankers. Foreign loans are leeches, which can never be removed from the governmental body until they either fall off themselves or the government itself manages to get rid of them. But the Goy governments instead of throwing them off increase their number, so that these governments must inevitably perish through self-inflicted loss of blood.

Protocol No. 20:30-42 – TYRANNY OF USURY

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p>20:30 What also indeed is, in substance, a loan, especially a foreign loan? A loan is – an issue of government bills of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent, then in twenty years the State vainly pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty – treble, and all the while the debt remains an unpaid debt.</p> <p>20:31 From this calculation it is obvious that with any form of taxation per head the State is baling out the last coppers of the poor taxpayers in order to settle accounts with wealth foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.</p> <p>20:32 So long as loans were internal the GOYIM only shuffled their money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order to transfer loans into the external sphere, all the wealth of States flowed into our cash-boxes and all the GOYIM began to pay us the tribute of subjects.</p> <p>20:33 If the superficiality of GOY kings on their thrones in regard to State affairs and the venality of ministers or the want of understanding of financial matters on the part of other ruling persons have made their countries debtors to our treasuries to amounts quite impossible to pay it has not been accomplished without, on our part, heavy expenditure of trouble and money.</p>	<p>Indeed, what is a loan, especially a foreign loan, if not a leech? A loan is the issuance of government obligations which involve the liability to pay interest in proportion to the sum borrowed. If the loan pays five per cent, then in twenty years the government has unnecessarily paid in interest an amount equal to the principal sum borrowed. In forty years it has paid twice; in sixty years it has trebled the sum, while the loan still remains an unpaid debt.</p> <p>[66]</p> <p>From this calculation it is evident that under the system of universal taxation the government takes the last penny from the poor taxpayers in the form of taxes in order to pay interest to foreign capitalists, from whom the money was borrowed, instead of collecting these same pennies for its needs free from all interest.</p> <p>So long as the loans were domestic, the Goys only shifted the money from the pockets of the poor into those of the rich; but when we bribed the proper persons to make the loans foreign, then national riches poured into our hands and all the Goys began to pay us the tribute of subjects.</p> <p>The carelessness of the reigning Goys in statesmanship, the corruption of their ministers, the ignorance of other officials of financial problems, has forced their countries into debt to our banks to such an extent that they can never pay off their debts. It should be realized, however, that we have gone to great pains in order to bring about such a state of affairs.</p>
<i>ONE PERCENT INTEREST SERIES</i>	<i>ONE PERCENT INTEREST SERIES</i>
<p>20:34 Stagnation of money will not be allowed by us and therefore there will be no State interest-bearing paper, except a one per cent series, so that there will be no payment of interest to leeches that suck all the strength out of the State. The right to issue interest-bearing paper will be given exclusively to industrial companies who will find no difficulty in paying interest out of profits, whereas the State does not make interest on borrowed money like</p>	<p>Impediments to the circulation of money will not be allowed by us, and therefore there will be no government bonds, except one per cent bonds, so that the payment of interest should not deliver the power of the state to the sucking of leeches. The right of issuing bonds will be exclusively granted to industrial corporations, which will easily pay the interest out of their profits. The government, however, does not derive profit on borrowed money as these</p>

these companies, for the State borrows to spend and not to use in operations.

INDUSTRIAL SHARES

20:35 Industrial papers will be bought also by the government which from being as now a paper of tribute by loan operations will be transformed into a lender of money at a profit. This measure will stop the stagnation of money, parasitic profits and idleness, all of which were useful for us among the GOYIM so long as they were independent but are not desirable under our rule.

20:36 How clear is the undeveloped power of thought of the purely brute brains of the GOYIM, as expressed in the fact that they have been borrowing from us with payment of interest without ever thinking that all the same these very moneys plus an addition for payment of interest must be got by them from their own State pockets in order to settle up with us. What could have been simpler than to take the money they wanted from their own people?

20:37 But it is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves.

20:38 Our accounts, which we shall present when the time comes, in the light of centuries of experience gained by experiments made by us on the GOY States, will be distinguished by clearness and definiteness and will show at a glance to all men the advantage of our innovations. They will put an end to those abuses to which we owe our mastery over the GOYIM, but which cannot be allowed in our kingdom.

20:39 We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

20:40 And without a definite plan it is impossible to rule. Marching along an undetermined road and with undetermined resources brings to ruin by the way heroes and demigods.

corporations do, since the state borrows money for expenditure and not for production.

INDUSTRIAL SHARES

Industrial bonds will also be bought by the government, which instead of being, as at present, the payer of tribute on loans, will become a sound creditor. Such a measure will prevent stagnation in the circulation of money, as well as indolence and laziness, which were useful to us so long as the Goyim remained independent, but are not wanted by us in our government.

How apparent is the shortsightedness of the purely bestial brains of the Goyim! It manifested itself when they borrowed money for at interest. It did not occur to the Goyim that, at any rate, this money, with the additional interest on it, would have to be taken from the resources of the country and paid to us. Would it not have been more simple to take the needed money from their own people?

[67]

This proves the genius of our distinguished mind, for we were able to present the question of loans to them in such a light that they saw in loans an advantage for themselves.

Our estimates, which we will produce when the time comes, will be based on the experience of centuries, on all those experiments which were conducted by us at the expense of the Goy governments; our estimates will prove to be clear and definite, and will obviously demonstrate the advantage of our new system. They will end all those abuses which made it possible for us to master the Goyim, but which cannot be permitted in our reign.

We will so organize the accounting system that neither the sovereign himself nor the most humble clerk will be able to deflect the smallest sum from its destination or direct it into a different channel from that indicated in our original financial plan.

It is impossible to govern without a definite plan. Traveling along a definite road with an indefinite supply of provisions destroys heroes and knights.

<p><i>RULERS OF THE NON-ILLUMINISTS-COURTIERS AND FAVORISM, MASONIC AGENTS</i></p> <p>20:41 The GOY rulers, whom we once upon a time advised should be distracted from State occupations by representative receptions, observances of etiquette, entertainments, were only screens for our rule. The accounts of favorite courtiers who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economics and improvements were foreseen Economics from what? From new taxes? – were questions that might have been but were not asked by those who read our accounts and projects.</p> <p>20:42 You know to what they have been brought by this carelessness, to what pitch of financial disorder they have arrived, notwithstanding the astonishing industry of their peoples.</p>	<p><i>RULERS OF THE NON-ILLUMINISTS-COURTIERS AND FAVORISM, MASONIC AGENTS</i></p> <p>The Goy rulers, to whom we once gave advice to neglect governmental duties for grandiose receptions, etiquette, and pleasures, only concealed our rule. The accounts of the powerful favorites who replaced the sovereign were drawn up by our agents, and they always satisfied the shallow minds by promises that in the future there would be savings and improvements. Savings from what? From new taxes? This might have been asked but was not asked by those who read our reports and plans.</p> <p>You know to what their carelessness has led them, what financial disorganization they have reached in spite of the wonderful diligence of their people.</p>
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Protocol No. 21:1-11 – LOANS AND CREDIT

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p style="text-align: center;"><i>INTEREST LOANS</i></p> <p>21:1 To what I reported to you at the last meeting I shall now add a detailed explanation of internal loans. Of foreign loans I shall say nothing more, because they have fed us with national moneys of the GOYIM, but for our State there will be no foreigners, that is, nothing external.</p> <p>21:2 We have taken advantage of the venality of administrators and slackness of rulers to get our moneys twice, thrice and more times over, by lending to the GOY governments moneys which were not at all needed by the States. Could anyone do the like in regard to us? Therefore, I shall only deal with the details of internal loans.</p> <p>21:3 States announce that such a loan is to be concluded and open subscriptions for their own bills of exchange, that is, for their interest-bearing paper. That they may be within the reach of all the price is determined at from a hundred to a thousand; and a discount is made for the earliest subscribers. Next day by</p>	<p style="text-align: center;"><i>INTEREST LOANS</i></p> <p>I will add one more detail regarding domestic loans in addition to the report which I made at the last meeting. I will not speak any more of foreign loans, for they filled our coffers with the national money of the Goys. There will be no foreigners in our government, nobody outside.</p> <p>We profited by the corruption of the administrators and by the negligence of the rulers in receiving sums that were[68] doubled, trebled, and even more, loaning the Goy governments money which in reality was not needed by the states at all. Who could do the same with regard to us? Therefore, I will only set forth details in regard to domestic loans.</p> <p>In announcing such a loan, the governments open a subscription to their bonds. To make them accessible to all, they vary the denomination from one hundred to thousands, and the first subscribers are allowed to buy below face value. The following day the price is artificially raised on the pretext that</p>

artificial means the price of them goes up, the alleged reason being that everyone is rushing to buy them. In a few days the treasury safes are as they say overflowing and there's more money than they can do with. The subscription, it is alleged, covers many times over the issue total of the loan; in this lies the whole stage effect – look you, they say, what confidence is shown in the government's bills of exchange.

DEBIT AND TAXES

21:4 But when the comedy is played out there emerges the fact that a debit and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have recourse to new loans, which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, BUT ONLY THE INTEREST ON IT. These taxes are a debit employed to cover a debit....

CONVERSATIONS

21:5 Later comes the time for conversions, but they diminish the payment of interest without covering the debt, and besides they cannot be made without the consent of the lenders; on announcing a conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own files and would be found insolvent and unable to pay the proposed sums. By good luck the subjects of the GOY governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many a time enabled these governments to throw off their shoulders a debit of several millions.

BANKRUPTCY

21:6 Nowadays, with external loans, these tricks cannot be played by the GOYIM for they know that we shall demand all our moneys back.

21:7 In this way, an acknowledged bankruptcy will best prove to the various countries the absence of any means between the interest of the peoples and of those who rule them.

SAVINGS BANKS AND RENTS

21:8 I beg you to concentrate your particular attention upon this point and upon the following: nowadays all internal loans are consolidated by so-called flying loans, that is, such as have terms of payment more or less near. These debts consist of moneys paid into

everybody hurried to buy the bonds. In a few more days there is a pretense that the treasury is filled and that it is not known what to do with the money, which has been oversubscribed. (What was the use of taking it?) The subscription is evidently considerably in excess of the amount asked for. Therein lies the effect, for it is thus demonstrated that the public has confidence in the government obligations.

DEBIT AND TAXES

But after the comedy has been played the fact of the debt appears, and it is usually a heavy one. In order to pay the interest, new loans have to be issued, which do not liquidate but increase the original debt. Then when the borrowing capacity of the government has been exhausted, it becomes necessary to meet the interest on the loan—not the loan itself—by new taxes. These taxes are nothing but a debit used to cover a debit.

CONVERSATIONS

Then comes the period of conversions, but these only decrease the payment of interest while they do not annul the debts. Moreover, they cannot be made without the consent of the bondholders. When a conversion is advertised, an offer is made to return the money to those who are not willing to convert their bonds. If everybody were to demand his money, the government would be caught in its own net and would be unable to return all the money. Fortunately, the Goy subjects, ignorant of financial affairs, always preferred to suffer a fall in the value of their securities and a reduction of interest to the risk of new investments; thus, they have given these governments more than one opportunity of throwing off a deficit of several millions.

BANKRUPTCY

At present, with the existence of foreign loans, the Goys cannot play such tricks, for they know that we would demand all the money back.

Thus, an avowed bankruptcy will be the best proof of the lack of common interest between the people and their government.

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SAVINGS BANKS AND RENTS

I direct your express attention to the above circumstance, as also to the following: At present all domestic loans are consolidated into so-called floating debts; in other words, into those whose terms of payment are more or less close at hand. Such debts consist of money

the savings banks and reserve funds. If left for long at the disposition of a government these funds evaporate in the payment of interest on foreign loans, and are placed by the deposit of equivalent amount of RENTS.

21:9 And these last it is which patch up all the leaks in the State treasuries of the GOYIM.

ABOLITION OF MONEY MARKETS

21:10 When we ascend the throne of the world all these financial and similar shifts, as being not in accord with our interests, will be swept away so as not to leave a trace, as also will be destroyed all money markets, since we shall not allow the prestige of our power to be shaken by fluctuations of prices set upon our values, which we shall announce by law at the price which represents their full worth without any possibility of lowering or raising. (Raising gives the pretext for lowering, which indeed was where we made a beginning in relation to the values of the GOYIM.)

REGULATION OF INDUSTRIAL VALUES

21:11 We shall replace the money markets by grandiose government credit institutions, the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day, or to buy up for the same amount. In this way all industrial undertakings will come into dependence upon us. You may imagine for yourselves what immense power we shall thereby secure for ourselves.

placed in savings banks. Being at the disposal of the government, for a considerable length of time, these funds vanish in the payment of interest on foreign loans, and they are replaced by an equal amount of government securities.

The latter cover all the deficits in the government treasuries of the Goys.

ABOLITION OF MONEY MARKETS

When we mount the throne of the universe, such financial expedients, being detrimental to our interests, will vanish. We will also destroy all stock exchanges, for we will not allow the prestige of our authority to be shaken by the shifting of the prices of our securities. We will fix the full price of their value legally without any possibility of its fluctuation. (A rise leads to a fall, and this was precisely what we did to the Goy stocks and bonds at the beginning.)

REGULATION OF INDUSTRIAL VALUES

We will replace the stock exchanges by great government credit institutions, whose functions will be to tax commercial values according to governmental plans. These institutions will be in a position to throw daily on the market 500,000,000 shares of industrial stocks, or to buy up a like amount. Thus all industrial enterprises will become dependent upon us. You can well imagine what power that will give us.

Protocol No. 22:1-4 – POWER OF GOLD

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
22:1 In all that has so far been reported by me to you, I have endeavored to depict with care the secret of what is coming, of what is past, and of what is going on now, rushing into the flood of the great events coming already in the near future, the secret of our relations to the GOYIM and of financial operations. On this subject there remains still a little for me to add.	In all that I have hitherto reported to you I have carefully tried to show you a true picture of the mystery of present events, as also of those of the past, which all flow into the stream of great events, the results of which will be seen in the near future. I have exposed our secret plans which govern our relations with the Goys, as well as our financial policy. There remains but little to add.
22:2 IN OUR HANDS IS THE GREATEST POWER OF OUR DAY – GOLD: IN TWO DAYS WE CAN PROCURE FROM OUR	We hold in our hands the greatest modern power—gold. In the course of two days we can

STOREHOUSES ANY QUANTITY WE MAY PLEASE.

22:3 Surely there is no need to seek further proof that our rule is predestined by God? Surely we shall not fail with such wealth to prove that all that evil which for so many centuries we have had to commit has served at the end of ends the cause of true well-being—the bringing of everything into order? Though it be even by the exercise of some violence, yet all the same it will be established. We shall contrive to prove that we are benefactors who have restored to the rent and mangled earth the true good and also freedom of the person, and therewith we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations, on the condition, of course, of strict observance of the laws established by us. We shall make plain therewith that freedom does not consist in dissipation and in the right of unbridled license any more than the dignity and force of a man do not consist in the right of everyone to promulgate destructive principles in the nature of freedom of conscience, equality and a like, that freedom of the person in no wise consists in the right to agitate oneself and others by abominable speeches before disorderly mobs, and that true freedom consists in the inviolability of the person who honorably and strictly observes all the laws of life in common, that human dignity is wrapped up in consciousness of the rights and also of the absence of rights of each, and not wholly and solely in fantastic imaginings about the subject of one's EGO.

22:4 One authority will be glorious because it will be all-powerful, will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and which are noting else, to speak honestly, but utopian Our authority will be the crown of order, and in that is included the whole happiness of man. The aureole of this authority will inspire a mystical bowing of the knee before it and a reverent fear before it of all the peoples. True force makes no terms with any right, not even with that of God: none dare come near to it so as to take so much as a span from it away.

get it from our treasures in any desired quantity.

Is there any more need for us to prove that our rule is decreed by God? Do we not prove by such wealth that all the[70] evil which we were forced to do during so many centuries has served in the end to true happiness—to the restoration of order? Although by means of violence, order will nevertheless be established. We will be able to prove that we are benefactors, who have brought true welfare and individual freedom to the tortured world, insuring at the same time the possibility of enjoying peace, quiet, and dignity of relationships, upon the sole condition, of course, that obedience to the laws established by us is practiced. We will also make it clear that freedom does not mean license and in doing whatever people please, no more than dignity and power imply the right to propound destructive doctrines, like freedom of conscience, equality, and similar things. Individual freedom by no means imports the right of disturbing oneself and others, disgracing oneself by making ridiculous speeches in disorderly gatherings, and implies that true liberty means individual inviolability through an honest and strict obedience to social laws; that moreover, human dignity implies the conception of one's rights as well as the idea of legal inhibitions which prohibit fantastic dreams about the Ego.

Our power will be glorious because it will be mighty; it will rule and guide, and not helplessly crawl after leaders and orators, shouting insane words which they call great principles, and which in reality are simply Utopian. Our power will lead to order, which, in turn, brings happiness to the people. The prestige of this power will excite mystical adoration, and the peoples will bow before it. True power does not yield to any right, even be it that of God. None will dare approach it in order to deprive it even of an atom of its might.

Gold 1:7; 2:5; 3:11; 4:5; 5:6; 20:22; 22:1 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

Protocol No. 23:1-5 – INSTILLING OBEDIENCE

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p>23:1 That the peoples may become accustomed to obedience it is necessary to inculcate lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have been debased by emulation in the sphere of luxury. We shall reestablish small master production which will mean laying a mine under the private capital of manufactures. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the government. A people of small masters knows nothing of unemployment and this binds him closely with existing order, and consequently with the firmness of authority. For us its part will have been played out the moment authority is transferred into our hands. Drunkenness also will be prohibited by law and punishable as a crime against humanness of man who is turned into a brute under the influence of alcohol.</p>	<p>To teach the people obedience they must be taught modesty, and to accomplish this the production of luxuries must be limited. We will thus improve customs, demoralized by rivalry, resulting from luxury.</p> <p>We will restore handicraft, which will undermine the private capital of manufacturers. This is necessary, because big manufacturers often influence, although not always consciously, the thoughts of the people against the government.</p> <p>[71]</p> <p>A people, practicing handicraft, does not know what unemployment means, and this makes them cling to existing conditions and consequently to the power of authority. Unemployment is most dangerous for a government. It will have finished its work for us as soon as authority falls into our hands. Drunkenness will also be forbidden by law and will be punishable as a crime against human decency, for man becomes bestial under the influence of alcohol.</p>
<p>23:2 Subjects, I repeat once more, give blind obedience only to the strong hand which is absolutely independent of them, for in it they feel the sword of defense and support against social scourges What do they want with an angelic spirit in a king? What they have to see in him is the personification of force and power.</p>	<p>Once more I state, that people obey blindly only the hand that is strong and entirely independent of them, in which they see a sword of defense and a stronghold against the blows of social misfortune. Why should the sovereign have an angel's heart? They want to see in him the personification of might and power.</p>
<p>23:3 The supreme lord who will replace all now existing ruler, dragging in their existence among societies demoralized by us, societies that have denied even the authority of God, from whose midst breads out on all sides the fire of anarchy, must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood, that he may resurrect them again in the form of regularly organized troops fighting consciously with every kind of infection that may cover the body of the State with sores.</p>	<p>The sovereign who will replace the present existing governments, dragging along their existence in the midst of a society demoralized by us, which denies even the power of God and from whose midst rises on all sides the flames of anarchy, must primarily undertake to extinguish this all-consuming fire. Therefore, he must destroy such a society, if necessary drown it in its own blood, in order to resurrect it as a well-organized army, which consciously struggles against the infection of any anarchy affecting the state organism.</p>
<p>23:4 This Chosen One of God is chosen from above to demolish the senseless forces moved by instinct and not reason, by brutishness and humanness. These forces now triumph in manifestations of robbery and every kind of</p>	<p>He, God's elect, is chosen from above for the purpose of crushing the insane forces that are moved by instinct and not by intellect, by bestiality and not by humanitarianism. These forces are now triumphant, and assume the</p>

violence under the mask of principles of freedom and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect on the ruins of the throne of the King of the Jews; but their part will be played out the moment he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

23:5 Then will it be possible for us to say to the peoples of the world: Give thanks to God and bow the knee before him who bears on his front the seal of the predestination of man, to which God himself has led his star that none other but Him might free us from all the before-mentioned forces and evils.

Alcohol 1:22; 6:7; 23:1 Anarchy 1:10; 1:21; 4:1; 6:7; 12:6; 23:3 God 2:5; 3:21; 4:3; 5:3; 5:6; 11:8; 12:12; 13:4; 14:1; 15:3; 15:11; 17:7; 22:3; 22:4; 23:3-5

form of robberies and all kinds of violence exercised in the name of liberty and of right. They have destroyed all social order, so as to establish the throne of the King of Israel; but their role will be ended with his coming into power. Then it will be necessary to sweep them from his path, on which not a twig or an impediment shall remain.

Then we will say to the peoples: Pray to God and bow before him who bears the mark of predestination, to whom God Himself showed His Star, so that none but He Himself should free you from all sinful forces and from evil. [72]

Protocol No. 24:1-8 – QUALITIES OF THE RULER

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
24:1 I now pass on the method of confirming the dynastic roots of King David to the last strata of the earth.	Now I shall refer to the manner in which we will strengthen the dynastic roots of King David so as to cause this dynasty to endure until the last day.
24:2 This confirmation will first and foremost be included in that which to this day has rested the force of conservatism by our learned elders of the conduct of the affairs of the world, in the directing of the education of thought of all humanity.	This method will consist chiefly of the same principles which enabled our Wise Men to conserve their power to cope with universal problems and to guide the education of the thoughts of humanity at large.
24:3 Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that the government cannot be entrusted to those who have not been inducted into the secret places of its art	A few members of the seed of David will train the sovereigns and their successors, who will be selected not by right of inheritance, but according to their personal ability. To them the deep political mysteries and the plan of our rule will be confided, but in such a wise manner that nobody will know these secrets. The aim of this method is to prove to all that power will not be given to the uninitiated in the mysteries of political art.
24:4 To these persons only will be taught the practical application of the aforesigned plans by comparison of the experiences of many centuries, all the observations on the politico-	Only such people will be taught how to apply the above mentioned plans in practice, by comparing them with the experiences of many centuries, and only they will be initiated in the

<p>economic moves and social sciences – in a word, all the spirit of laws which have been unshakably established by nature herself for the regulation of the relations of humanity.</p>	<p>conclusions drawn from all the observations of political, economic, and social movements and sciences; in short, only they will know the true spirit of the laws, irrevocably established by nature for the purpose of regulating human relationship.</p>
<p>24:5 Direct heirs will often be set aside from ascending the throne if in their time of training they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office.</p>	<p>Direct descendants of the sovereign will often be prevented from inheriting the throne if, during the period of their study, they show signs of frivolity, lenience, or other tendencies detrimental to authority, which would make them incapable of government and dangerous to the prestige of the Crown.</p>
<p>24:6 Only those who are unconditionally capable for firm, even if it be to cruelty, direct rule will receive the reins of rule from our learned elders.</p>	<p>Only those of an undoubtedly able and firm, even cruel character, will receive the reins of government from our Wise Men.</p>
<p>24:7 In case of falling sick with weakness of will or other form of incapacity, kings must by law hand over the reins of rule to new and capable hands.</p>	<p>In case of illness, loss of will-power, or any other form of inefficiency, the sovereigns will be compelled to hand over the reins of government to new and able hands.</p>
<p>24:8 The king's plan of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counselors.</p>	<p>The sovereign's immediate plan of action and its application in the future will be unknown even to the so-called closest advisers.</p>

Protocol No. 24:9-16 – KING OF THE JEWS

VICTOR MARSDEN (1934)	NATALIE DE BOGORI (1920)
<p>24:9 Only the king and the three who stood sponsor for him will know what is coming.</p>	<p>Only the sovereign and his three sponsors will know the future.</p>
<p>24:10 In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path.</p>	<p>In the person of the sovereign, with his immovable will over[73] himself and humanity, all will recognize Fate itself with her mysterious paths. Nobody will know the aims of the sovereign when he issues his orders, and thus nobody will dare oppose him.</p>
<p>24:11 It is understood that the brain reservoir of the king must correspond in capacity to the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the aforesaid learned elders.</p>	<p>Naturally the mental capacity of the sovereign must be equal to the plan of rule herein contained. For this reason he will not mount the throne before a test of his mind is made by the above mentioned Wise Men.</p>

<p>24:12 That the people may know and love their king, it is indispensable for him to converse in the market-places with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.</p>	<p>To make people know and love their sovereign, it is necessary that he should address the people in public places, thus establishing harmony between the two forces, now separated from each other by mutual terror.</p>
<p>24:13 This terror was indispensable for us till the time comes for both these forces separately to fall under our influence.</p>	<p>This terror was necessary for us until the time came to make both forces fall under our influence.</p>
<p>24:14 The king of the Jews must not be at the mercy of his passions, and especially of sensuality: on no side of his character must he give brute instincts power over his mind. Sensuality worse than all else disorganizes the capacities of the mind and clearness of views, distracting the thoughts to the worst and most brutal side of human activity.</p>	<p>The King of Israel must not be influenced by his passions, especially by sensuality. No particular element of his nature must have the upper hand and rule over his mind. Sensuality, more than anything else, upsets mental ability and clearness of vision by deflecting thought to the worst and most bestial side of human nature.</p>
<p>24:15 The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations.</p>	<p>The Pillar of the Universe in the person of the World Ruler, sprung from the sacred seed of David, must sacrifice all personal desires for the benefit of his people.</p>
<p>24:16 Our supreme lord must be of an exemplary irreproachable.</p>	<p>Our sovereign must be irreproachable.</p>

Можеть ли здравый логическій умъ надѣяться успѣшно руководить толпами, при по-мощи разумныхъ увѣщаній или уговоровъ, при возможности противорѣчія, хотя и безсмысленаго, но ко-торое можетъ показаться поверхностно разумѣющему народу болѣе пріятнымъ?

Может ли здравый логический ум надеяться успешно руководить толпами при помощи разумныхъ увещеваний или уговоров при возможности противоречия хотя бы и бессмысленного, но котороеможет показаться поверхностно разумѣющему народу болѣе приятным ?